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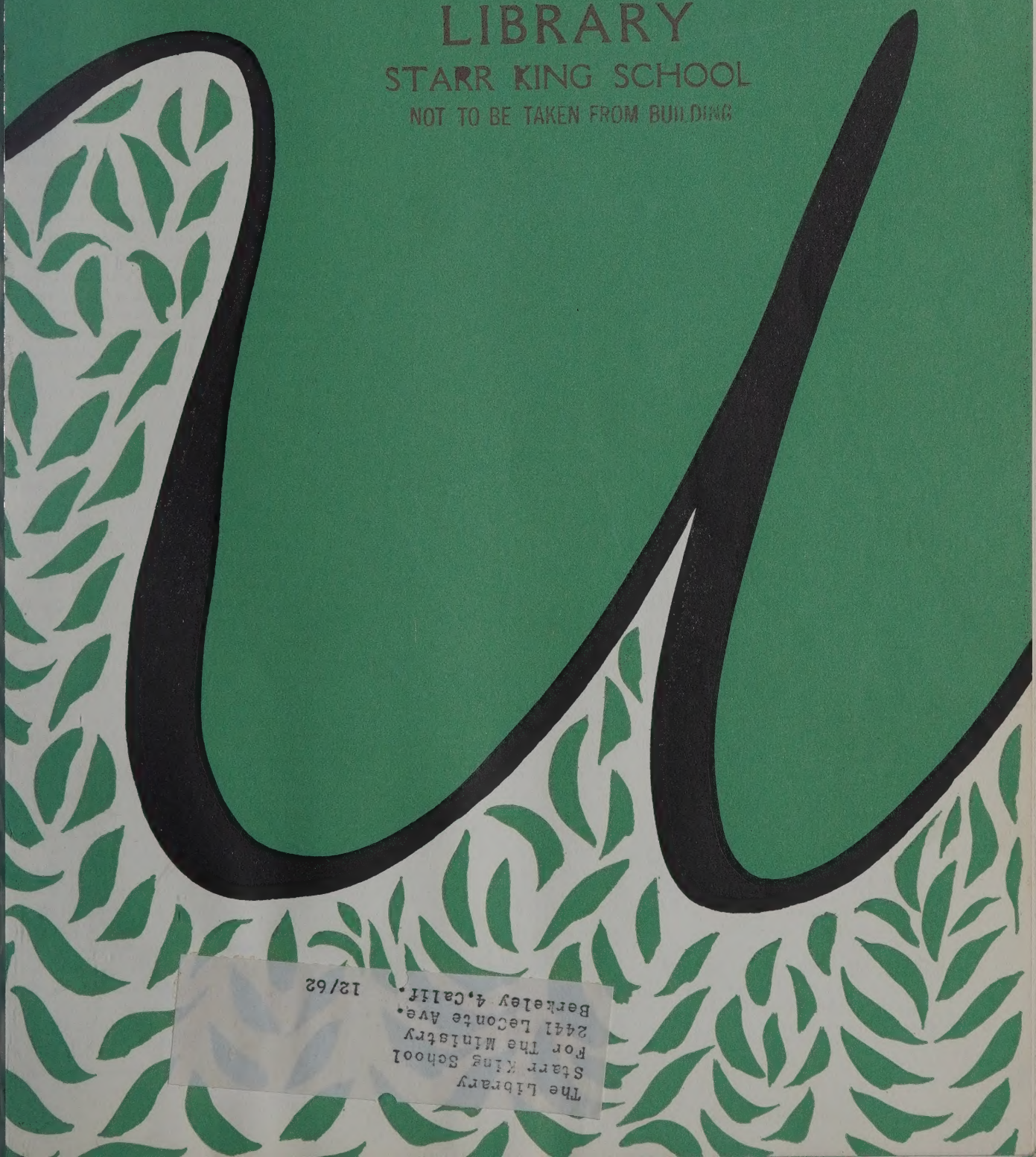

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Open Forum

This Is Too Much!

To the Editor of the Register: 'At no time have we needed to be wiser.' While my opinions on the House Committee on Un-American Activities are diametrically opposed to yours, I think the caption which you used on your editorial in the February *Register* is indeed appropriate for what I have to say.

. . . if you oppose the committee, that is your privilege. If you choose to write about your opposition, that is also your privilege. Many people in America honestly feel that there is something just a little un-American about the [committee]. Perhaps there is some basis for this opinion; perhaps it may have to be conceded that there is an element of truth in [it]. But to have the effrontery to urge that the Unitarian Universalist Association pass a resolution calling for the elimination of the committee—this, sir, is too much!

I'm reasonably sure that you would not indorse a resolution which called for a religious statement contrary to the individual's freedom of religious belief. Why, then, do you indorse a resolution which is contrary to what many of us as individuals feel is necessary to help preserve American freedom? Don't you realize that great numbers of us have struggled long and hard for our philosophy of life and have come to the Unitarian Universalist Association because it is the only place where we can enjoy the "unity of spirit with a diversity of opinion?" And don't you realize that if the association should pass your precious resolution, many of us could no longer conscientiously remain in the association?

You, sir, whether you realize it or not, are proposing to defend those who would overthrow our American way of life and abolish our freedom. Do you think for one moment that if the communists were to gain control here that you would be free to express your beliefs openly—to write for publication what you wish? DO YOU? . . .

'At no time have we needed to be wiser.' Let us hope that we are wise enough to use every reasonable means of resisting those who destroy our freedom—our way of life. At the very least, let us be wise enough not to pass a resolution condemning those who are fighting our battle.—FRED J. SAYRE, *Wellton, Ariz.*

(Continued on page 22)

ROBERT KILLAM:

As We Go Forward

Words and Deeds for the Future

A new era begins for Unitarians and Universalists. What shall we say and do to meet its challenge?

In the ear of memory I still can hear the stirring voices of two great men. I think these two, more than others, were responsible for bringing the Unitarian and Universalist denominations to the present very significant stage in their histories—histories that have been separate and will now be joined.

These men were, for me, the outstanding exemplars of Unitarianism and Universalism at their best. Perhaps even more than any of us today, Frederick May Eliot and John Murray Atwood would have been stirred by the joining of the two denominations. Perhaps more than any of us, they would have appreciated the immediate meaning of our consolidation and its significance for the future.

John Murray Atwood, for many years dean of The Theological School of Saint Lawrence University, labored throughout his long life to bring our two groups together. In 1937 he voiced his faith in our future when he said:

> *"Not as forgetting our inspiring history, the heroic, self-denying lives and the faithful testimony of our fathers, and not in any boastful way, for I know my own inadequacy, do I say that I would rather be a minister in such a church as ours today than at any time in the past!"*

If he were here now, during this important time for liberal religion, he would say the same words with even greater conviction.

In 1947, when he already had served for ten years as president of the American Unitarian Association, Frederick May Eliot delivered an address before the General Convention of the Universalist Church in Canton, New York. He repeated the address in substance a month later at the Unitarian General Conference in Washington, D.C. Under the title, "The Message and Mission of Liberal Religion," he cited five goals. The first, and to him the most important, was the following:

> *"We propose to take the lead in creating a new federation of religious liberals on this American continent, from Hudson's Bay to the Canal Zone, which might be called 'The United Liberal Church of America.' . . . The necessary step is to build up the organized forces of religious liberalism into a united, effective body."*

Dr. Eliot made it clear that the first step in such a federation was Unitarian-Universalist union:

> *"All this is summed up in the ancient phrase about girding up one's loins. It is a symbol of a stout heart ready to set forth with courage upon a difficult—perhaps dangerous—errand. It is the immediate prelude to action, the instant response to the sound of the distant drum, the quick reply of youth to the call of duty, the steadfast resolve of mature men ready to follow loyally and doggedly when the command is 'Forward!' "*

"The command is 'forward!' " was a favorite theme of Dr. Eliot, as was the text, Jehovah's words to Moses in Exodus 14:15: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." The ancient words expressed perfectly both his own conception

Scientific advance, measure of both man's greatness and his tragedy, poses questions today.

of his task as our leader and his confidence in his fellow Unitarians.

These words of Frederick May Eliot and John Murray Atwood remind us that we are armed with a proud tradition and a noble faith, but we stand now before a future unfathomable as never before. It is a commonplace to say that we live in the midst of history. We would have to be seers or sages to attempt a prediction of what future historians will say about our time. Nevertheless, our own century has been so momentous we may assume that old history books will end and new ones begin with the years through which we are now living. Although the written records of all ages have chronicled great battles, only during the one hundred years just past was the art of warfare developed to its last perfection, its absolutely final form.

Shortly after the middle of the last century, our nation witnessed a civil war to safeguard a union which has now become the most powerful federation of free men upon the globe. Half a century later our young men took up arms in "The Great War," a war to end wars, a war whose most notable result was the foundation laid for future conflict. Less than a quarter century after that came World War II—incomparable in the impartiality with which it inflicted suffering upon the just and the unjust—a war which really came to an end in a flash of light over Hiroshima and the dawning of a new and dreadful day.

We have gone far beyond even such heartbreaking memories now, and we stand on the brink of a future horror which makes all past horror shrink into insignificance. We have reached a "summit" at which heads of state, with fantastic weapons at their disposal, have temper tantrums and quarrel bitterly like angry children, striking terror to the heart of the whole world which knows that our weapons have become too terrible to use.

Throughout the past century our liberal church and every church have preached the gospel of peace, but we have seen the gospel of violence in the hour of its triumph. At last we see that he who takes the sword shall perish by the sword. We must make a new beginning. And the future before us? Its problems demand answers altogether new. The old ones are invalid now, obsolete and outworn.

We are ill-prepared morally to meet the demands of such a time. The contrast between our scientific achievement and our social and moral childishness is as apparent to the rest of the world as it is to us. We can talk across continents and oceans; we can telegraph pictures; we can listen here to Big Ben striking in London; we can watch the coronation of a queen while it is taking place three thousand miles away; we can ride on, above, and beneath the earth and the sea. Children can talk along wires; typewriters are silent; teeth-filling is painless; ocean liners have swimming-pools; crops are ripened by electricity; murderers are tracked down by radio. But these are outdated and commonplace accomplishments. Now we build and launch earth-circling submarines and satellites.

As long ago as sixteen years we could drop a bomb on Hiroshima, a bomb whose charge might have been confined in the red envelope of a child's balloon. We could drop the bomb, destroy every house within a radius of two miles, and kill more than one hundred thousand human beings. We can hazard only a fearful guess about what a modern bomb might do.

Yes, we can do many things which would have seemed miracles only a few years ago. Yet we are strangely unable to do comparatively simple things. We cannot, for example, provide in the midst of our enormous cities space enough for children to play in safety; we cannot provide enough hospital rooms to house all our fellow citizens who are mentally ill. An Indian philosopher, commenting on the wonders of Western civilization, said, "Yes, you can fly in the air like birds, and you can swim in the sea like fishes, but how to walk upon the earth like men you do not yet know."

Into our world, with all its centrifugal tendencies, unity and peace can come only if the religious dream is realized. In their effort to view life objectively, men often have omitted values, ideals, aims, and meanings. They have arrived at a point where the ruthless greed of power could use the mechanism of science in the wholesale slaughter of the race.

When science came out of the laboratory and dropped on Hiroshima, it posed the question that shouts down all the other questions of our day: Can man and his civilization continue to exist on this planet? If the measure of man's greatness is his conquest of atomic power, perhaps the measure of his tragedy is his use of it to slaughter his fellows. Clearly, the future will demand of us an effort of intelligence and will unequaled in the past. The task we face, as a church, as congregations, teachers, and ministers, will be harder than any we have ever faced before.

The past century saw the battle won between *Origin of Species* and the first chapters of Genesis. From the struggle emerged the conviction that religion was reinforced rather than threatened by modern science. Together the scientist, the statesman, the minister, and the moral philosopher confidently expected to lead the world in the parade christened by the Unitarians as "the progress of mankind onward and upward forever." We are the heirs of those people, but we find that our inheritance, once seemingly so golden, has turned to dust and ashes in our hands. We see now there is no necessary connection between material progress and spiritual advance. The minister has learned that material means are treacherous tools,

likely to turn in his hand when used to further spiritual aims. Reluctantly he realizes the laboratory will not see the birth of the Kingdom of God, or even of a brave new world.

Where then can he go? There is but one place left: the birthplace of man's dearest hopes before the first alchemist ever set out on his search for the philosopher's stone. It is not a laboratory; it is not a council chamber; it is not even a church. It is the religious heart of man. And our church must speak to it.

Everywhere people hunger to know what they live by and should live for. Do you remember the great Boston speech of Franklin Delano Roosevelt in 1944? Through the President's testimony of utter faith and his picture of the great battle for civilization that would have to be waged when peace finally came, the people stood in spellbound silence. At the end the applause was a roar. Why? Because the President had spoken for them what they wanted to hear, what they needed to fill the spiritual vacuum which thirty years of cynicism and four years of war had blasted in their lives. His audience was a living community of men and women, reaching out to each other and to him for comfort, sustenance, and support. Thus people are listening now, in this hour of fear and anxiety. Thus they will be listening in the months and years just ahead, as men listen only when great issues are thrust upon them and ordinary trivialities fall away. As our two churches join strength to strength, how shall we speak to men? What shall we say? What should we do?

I hope we shall say at least three things.

First, because I believe many may at last want to hear the truth, I hope we shall say: The human race is responsible for its own life. All the great problems men face, national or international, are man-made; if they are solved men will solve them. Each individual is responsible for his life. All the problems he personally faces are his, however much he might wish to pass them on to someone else. If he does not solve them they will not be solved. No everlasting arms will hold man up; he must stand on his own feet if he wants to be upright; if he wants to move ahead he must do it on his own power. I hope we shall say: Man is responsible for his own life.

Second, because generally he is undervalued, I hope we shall say: We still have faith in man, the faith that has ever been the unique achievement of the liberal. Man is basically good, not evil. His weaknesses are overmatched by his noble qualities if they are given a fair chance. His greatness can be seen in his finer arts, his thoughts of invisible things, his work with a world far subtler than the world of science, and his achievements of imagination by which he creates worlds of his own. Even greater than the mind of man is the power of love in his life. It grows beyond lovers to their offspring and beyond the family to bind men in sacred movements, making them ready to give their lives for a country or a cause. Man is finite, but his aspiration is infinite. I hope we shall say: We still have faith in man.

Third, because these are days of fear and despair, I hope we shall say: Have faith in yourself. In its Bond of Fellowship the Universalist Church affirmed its faith in "the power of men of good will and sacrificial spirit to overcome all evil and progressively to establish the Kingdom of God." We may want to use other words, but let us not fail to say this, for it is the basic and distinguishing conviction of the religious liberal. The power on which we must rely for everything decent and worthwhile we want is the power of men of good will and sacrificial spirit.

In addition to the things we say, there are three things, among others, which I hope we shall do.

First, because it is time we achieved maturity, I hope we shall put first things first in our denominational life. Let us be done with the divisive inanities which so often have turned our tiny household of faith into a tempest in a teapot. Let us stand and work together on the basis of the uniting principles and spirit which have always been our strength. Bickering has no right to any part of our time, our energy, or our ability when we desperately need them to deal with concerns of life-and-death significance for the entire human race.

Our task is not to formulate slogans or publish manifestoes. The world is full of such things and is weary of them. Our task is not to debate endlessly the shifty shadings of theology, nor to tell the world we are or are not Christian. We shall be known by what we do, not by what we say. Our task must be accomplished by the smile; the handclasp; the demonstration of understanding, sympathy, and brotherhood; the contribution of ourselves and what we have to causes that are good. In these, and not in words, we will find our unity and make the demonstration of our faith. I hope we shall put first things first.

Second, because we can be more effective together than we have been apart, I hope that both our houses and all our people will enter confidently into the new denomination. Each party brings its own rich heritage, its own creative genius, and its own vital spirit. We need have no misgivings about our future; our union will result in the enrichment of all concerned. I speak out of experience, having served as the minister of federated Unitarian-Universalist churches continuously for twenty-five years. I have done so out of preference. At no time during that period would I have moved to a church in fellowship with only one of the denominations.

In beginning our new denomination, we cannot be content with speeches and applause. Let us resolve to give our movement the financial support it deserves. During recent years we have demanded competent leadership and rapidly

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expanding services; we consistently have failed to underwrite the program we have demanded. Perhaps we could teach orthodox churches what it is to be liberal in theology, education, or politics, but they certainly could teach us what it is to be liberal in the financial support of both the local church and the denomination.

The consolidated denomination, like each local church, will be as strong and effective as its members are willing to make it. If we invest generously in it—invest ourselves and our means—we shall witness an expansion of liberal religion such as no generation has seen before us. Let us, then, go into the new denomination with enthusiasm and confidence, and let us support it generously in every way. If we give it our best it can only succeed.

Finally, because our present and future opportunity is without limit, I hope we shall go forward. Our faith—in man, in his essential goodness, in his dignity, and in his worth—is a distinctive faith, but not by reason of any particular statement or any exclusive label. The distinction of our faith appears in a distinctive way of living, in an attitude and temper that make the believer a marked man, in the power that goes out from us, not so much because we possess the faith as because the faith possesses us.

Let us listen again to the words of the two great leaders who brought us so far upon the way. John Murray Atwood said to the Universalists: "We, with our great gospel and liberal heritage, have a work to do, a mission to fulfill to this generation now, in this fateful hour!" Frederick May Eliot said to the Unitarians: "The command is 'forward!' We propose to swing into action now, to have done with words that darken counsel, divide our forces, and weaken our united will.... The voice ringing in our ears is the voice without reply. It bids us advance; and with new faith stirring our hearts to their very depths, we repeat the command to one another, and go forward together."

The command is still "forward!"

ERNEST CASSARA:

The Task Ahead of Us

Liberal Religion's Heritage and Goal

Our faith in man gives us a unique opportunity to lead in recognizing contributions of other world religions.

The Unitarian Universalist Association and the churches constituting it are entering what promises to be an extended period of preoccupation mainly with matters of organization. The complex of state conventions, regions, sub-regions, county conferences, and other subdivisions must be brought into a meaningful and effective pattern in relation to both the local churches and the national organization. At the same time, the independent organizations of men, women, youth, and specialized interest groups will be doing a good deal of soul-searching (and, no doubt, political pulling and hauling) about whether to remain independent or to enter the new UUA as departments.

Such re-evaluation of organizational structure can prove valuable. Although our two denominations have stressed the use of reason in religion, little has been displayed in the matter of organization. Most existing structures have sprung up independently, with little or no thought of their effectiveness in relation to the over-all liberal movement. Now, for the first time in the history of either denomination, it is possible to approach the problem of organization rationally with the goals and purposes of liberal religion in view.

The problems of organization will no doubt try our patience and good will, but we must avoid being dragged down by old habits and formulas that tend to appear sacred to our emotions. The attitudes of those who are involved in putting together the puzzle can spell the difference between success and failure in the vital area of human relations between Unitarians and Universalists.

To the "outside" world, though, our internal problem of organizational adjustment will mean very little. Other people, if they are interested at all, will be looking to see

whether our liberal consolidation is bearing fruit in the realm of the spirit. Will we emerge with a new, super, streamlined, efficient organization which will evidence its strength by helping many more fellowships grow into churches, erect gorgeously modern structures, and go forth into the community to preserve traditional middle-class values? Or will the Unitarian Universalist Association emerge as the proclaimer of a strong challenge to the complacent, a challenge which cannot be ignored because it speaks to *the* relevant problem of our age?

Our two denominations are, and have been for some time, very similar in many ways. (If this had not been true, we never would have envisioned consolidation.) There have been subtle differences, of course. Liberals often have fallen back on the words of Thomas Starr King to explain the difference: The Universalists believe that God is too good to damn mankind forever; the Unitarians believe that man is too good to be damned by God forever. This comparison has been very popular, but like all simplifications it has obscured the fundamental agreement between Unitarians and Universalists. Both basically have held to the same views of God and man. Both have spoken the same language—one of a primary concern for man—although the accent has been slightly different. From the beginning our respective faiths have been man-centered. Religion was conceived by our spiritual forefathers to be a natural expression of man's life, not something imposed from above. Religion grows out of man's experience and is as natural as eating, drinking, breathing. God's main function, in the thought of our liberal forebears, was to demonstrate His love by making men happy. Such a utilitarian use of the God symbol is still with us today.

The difference between followers of the liberal way and our orthodox brethren was vividly brought home to me when an Episcopal friend led me on a tour of his church building. I could not help but notice the dedicatory plaques on the organ, the pews, and the walls, which read: "To the glory of God." It struck me then that Unitarians and Universalists—whether theists or humanists does not matter—would feel very uncomfortable using such a form of expression. Our religious approach has little or no concern to glorify God. Instead, it has an all-engulfing concern with the elevation of man out of misery and sin to heights of creativity and fulfillment.

The humanist-theist discussion in our denominations during the last few decades has made obvious to us that even when we address ourselves to an Eternal Spirit, we in no way expect gain or divine intervention in our lives. Even the most devoted theist among us is profoundly humanist to the extent that his religion is not designed to adore or pacify a supernatural force. Rather, he hopes to bring to bear on his own life elements which he believes will inspire improved spiritual life and renewed dedication to the well-being of his fellow man.

Basic to our liberal faith is a heartfelt belief in the dignity and worth of man. This is not a blind faith which ignores the obvious degradation among men; it does not refuse to hear when the words Auschwitz and Belsen are spoken. Such examples of bestiality—and more—are admitted. It is a faith which says that along with the demonic elements in man there is found a strain of the angelic; for every Hitler in history there is a Channing. It is a belief that the potential for good in man can be developed; and that, although a Kingdom of God may not be possible, conditions which nurture understanding, fairness, and justice can be brought about on earth; and that in this milieu the potential in man for creativity and self-fulfillment will have a chance to flower.

This is our faith. As in all faith, it cannot be proved that we are right. If potentially man is not all we hope, then (to paraphrase St. Paul) our faith is vain. But it is our faith and from it stems our whole approach to the religious life. On it is based our refusal to recognize priestly authority and our insistence that our religious teachers are laymen like ourselves—set apart to perform particular functions of teaching and ministering. Our faith in the worth of man justifies our concern for the use of reason in religion and our insistence on the individual's right to seek the meaning of life for himself and to dissent from the formulation currently in vogue. On our faith in man is based our insistence that inspiration is not limited to a particular time and place nor reported by a particular book, but is at work in all times among all men.

On this faith is based our conviction that democratic procedure in church government (congregational polity) leads to the most fruitful kind of human involvement. While other churches may accept congregational polity and democratic procedure, such methods are not essential to their faith. Their view of the nature of man in most cases is vastly different from our own, and democratic procedure with them can be considered an historical accident. With liberals it is at the core of our faith.

Our faith in the dignity of man is responsible for the broadening interpretation of Universalism found among us today. No longer can the word be restricted to a belief about the salvation of all souls in a life hereafter. The expanded scope of the word includes an involvement with all individuals on earth. Although religious liberals have had a vague respect for the religious beliefs and cultural ways of non-Christians for at least the past hundred years, there never has been the sense of urgency one feels in our ranks today. The world is fast shrinking to the size of a community easily traversed in a few hours. No longer can we hold a detached and aloof attitude toward the faith and customs of the world's other cultures. We cannot continue to look on them as oddities to behold at a safe distance. Only now are we coming to a full realization of what the

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word Universalism means. Human worth, the dignity of the individual person, is a concept which transcends race, nationality, and creed. "The supreme worth of every human personality" does not mean every *Christian* personality.

The attitude of Christian orthodoxy toward the other religions of the world is fast becoming outmoded and an embarrassment to men of good will. It must be modified in this fast-changing world. We cannot promote democratic ideals in the realm of politics among the under-developed countries of the world; we cannot claim our democratic way is the best way; we cannot genuinely claim to believe that all men are created equal, only to betray in our religious belief that we know every non-Christian is doomed in the end. The habit maintained by Christians of compartmentalizing religious belief from the rest of thought can be disastrous. Religious belief and attitudes cannot be divorced from the rest of our thinking.

Here the liberal regard for the beauty and truth of other religious traditions bears its greatest fruit. Whereas the dogmatic Christian is hemmed in intellectually, the liberal in religion can demonstrate genuine concern for non-Christians and promote the attitude that he has much to learn from them as well as much to teach them. The willingness to take from, as well as give to, other cultures of the world is the great distinguishing mark of the liberal.

Only if the world is willing to learn the liberal way can the basis for mutual confidence be established. The world no longer can afford the luxury of religious dogmatism. The great task ahead of us is to teach this lesson. Unitarians and Universalists always have prided themselves on having influence far beyond their numerical strength. We will need every bit of this influence—and more—if we are to convey our message with sufficient force to stir the lethargic and the complacent. The greatest value we can hope to grow out of our consolidation is the strengthened voice we shall gain to propagate the broadened vision of one humanity. Transcending all other concerns is the necessity for us to go about the business which will make all the difference to the future of man.

ROBERT B. JOHNSON:

Old Home Week on the New Frontier

Fourth UFSJ Workshop Wonders, 'What Can We Do?'

Legislation, courts, questions of foreign policy discussed as religious liberals convene in Washington.

A woman in one of the front pews of All Souls, Church in Washington was the first to announce a theme for the conference.

She rose from her seat following talks by two of Washington's leading journalists and asked, "What can we do?"

It was a question that was to recur frequently during the next two days as nearly three hundred registrants gathered at the fourth National Workshop for Religious Liberals in March.

The conference had begun with no specific theme. Besides factual material such as time, topic, and speaker, the program carried only Thomas Jefferson's words, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

But is was clear that the registrants knew why they came.

The question "What can we do?" was asked after nearly every one of the addresses delivered by a distinguished list of speakers. It was evident the registrants were in Washington not only to study the mechanism of federal government and the issues before it, but also to find means by which they could speak with influence on national affairs.

What they might say when they spoke also became clear during the conference.

As a group, the registrants seemed fully at home on the New Frontier. Neighborly references were made to the new occupant of the White House. President Kennedy, perhaps realizing that a few of his votes were assembled in Washington, telegraphed his best wishes for successful meetings.

Senator Hubert Humphrey of Minnesota was cheered when he stated, "We have had several years, my friends, of contrived mediocrity.... I suggest it is time we contrived some excellence for a change."

An air of quick cordiality pervaded the workshop. For many of the registrants, and some of the speakers, it was "Old Home Week"; they were there for the fourth time. Others, newer to the conference, were quickly brought into the numerous discussions which began over the Washington *Post* and breakfast in a hotel cafeteria and continued late into the night after the formal meetings ended.

Marquis Childs, Washington correspondent for the St. Louis *Post Dispatch,* summarized a bystander's view of the enthusiastic group by saying, "I feel as if I am speaking to the converted."

The workshop was sponsored by the Unitarian Fellowship for Social Justice in co-operation with the Universalist Service Committee and the American Ethical Union. Delegates represented societies from each of the three denominations as well as Jewish congregations, the Society of Friends, the Atlantic Union Committee, and the American Civil Liberties Union.

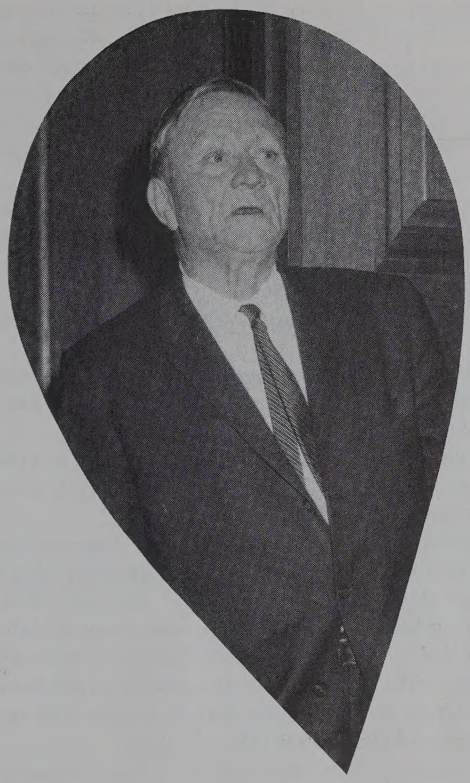
What united the diverse group was expressed early in the program by members of two of the sponsoring organizations. "Unless religious groups make their voice heard on public issues, they will cease to be listened to.... Religion will become increasingly irrelevant in this country," Mrs. A. Powell Davies, UFSJ president, declared. "We religious liberals ... are learning that the best way to relax our prejudices and parochialism is to work," added Edward L. Ericson, leader of the Washington Ethical Society.

By far the greatest part of the three-day program was devoted to talks and discussions on civil rights and United States foreign policy. Within these areas the problems of Communist China, Cuba, Africa, disarmament, and segregation sparked the most vigorous discussions.

Contrasted with a gathering such as the annual meeting of the American Unitarian Association, the workshop seemed surprisingly united in its thinking on such topics. The issue of whether Communist China should be recognized never arose in a discussion of "The Problem of the Two Chinas." Instead, the questions were "Should we send food to China?" "How may public opinion be mobilized to assure recognition?" and, inevitably, "What can we do about it?"

The workshop registrants obviously had done their homework and challenged the speakers with informed and pointed questions. The speakers, in turn, responded with a frankness which gave the workshop an intimate view of the backstage workings in Washington and increased the pertinence of the discussions.

Perhaps the most dramatic clash of opinions during the meetings occurred during a panel discussion on "Cuba and the United States." Although the meeting was restricted to registrants, several Cuban exiles registered especially that they might attend.



The first speaker, Nathaniel Weyl, author of *Red Star Over Cuba,* stated that the Castro regime represented a Communist foothold in the Western Hemisphere which the United States should not tolerate. He further stated that the United States should request united action by the Organization of American States to overthrow the Castro government.

His views were sharply criticized by I. F. Stone, editor of *I. F. Stone's Weekly.* Mr. Stone stated that mistakes in United States policy created the unnecessary rift between the two governments. "What are we trying to defend," he asked, "the interests of the big sugar and oil firms or the basic freedoms of speech and press?"

Miss Frances Neely, research director of the Friends Committee on National Legislation and the third panel

speaker, confined her talk to a discussion of the alternatives open to the United States in relation to Cuba. She agreed that the present situation was intolerable but asserted that intervention was not the answer. "If we try to overthrow the government, what happens to Cuba during the war?" she asked. "What about our relations with the rest of Latin America and the world?"

During the discussion period, a question concerning the attitude of the universities toward the Castro regime brought one of the Cuban exiles quickly to his feet.

He spoke animatedly, identifying himself as Dr. Portell-Vila, former professor of history at the University of Havana.

"The University of Havana has disappeared as a university," he said. "When Castro was first here, he said nothing of all this hatred we have heard since.

"I voted against intervention at Bogota in 1933. But the situation has now changed. Now it is the Soviet Union, China, and the satellites who are intervening."

One member of the audience asked if intervention would not begin World War III. "How can we work toward ending the travel ban to Cuba?" another asked. "Keep pressing for visas. . . . Protest to your senators," the speakers replied.

At the close of the session, delegates crowded to the front of the auditorium and began informal discussions with the three speakers and Dr. Portell-Vila.

There were no applause meters at the plenary sessions, but if there had been, highest ratings undoubtedly would have gone to Senator Hubert Humphrey for his talk on "United States Foreign Policy." The senator, frankly partisan for the Kennedy administration, was interrupted again and again during his speech and given a standing ovation at the end.

"We have come once again to a time in America when you can think out loud," he said. Although "the basic tools of our foreign policy are the same," there are several changes under the new administration, he added.

"The first change that I have sensed in American foreign policy is that we are unafraid—we are not acting from fear.

"I have a feeling we're . . . making an attempt now at least to speak softly enough to be heard. . . . There is a softening of the word but the word is being heard.

"We realize we must look to the United Nations as a means for expression of United States policy."

Senator Humphrey concluded by saying that the innovations were not physical, but rather were "changes of attitude, of approach, of psychology."

Another approach to international relations given earlier that day also produced a standing ovation.

Justice William O. Douglas told registrants gathered in a massive oak-paneled anteroom of the Supreme Court Building that "the cult of force is obsolete . . . We have to make the transition to a rule of world law."

"We've been doomed to think of military solutions," he said, "when actually, if we would listen to the physicists, we would know that military solutions are obsolete."

Justice Douglas spoke informally, describing the workings of the Supreme Court in response to questions posed by registrants. Each answer was a self-contained essay, with examples drawn from as widely divergent sources as Thomas Hobbes and Russian jurisprudence.

"There is considerable fluidity in the process of opinion-making," Justice Douglas said. "Sometimes when the minority opinion is circulated among the court, it becomes the majority."

Asked if Supreme Court Justices lobby among themselves to obtain agreement on specific cases, Justice Douglas replied, "I can answer just for myself. . . I'm not much of an evangelist. I guess I think that when I've gone through the tortures of making up my own mind, I'm finished. . . . If the court had to take a Gallup poll before it made a decision, it wouldn't be much of a court."

Delegates were briefed on the workings of the court before they met with Justice Douglas by Anthony Lewis, Supreme Court correspondent for the New York *Times*. Mr. Lewis said that "the court faces questions of almost unimaginable difficulty and one should not be too sweeping in his judgment of it."

"Liberals are not immune from the habit of seeing Supreme Court decisions in terms of black and white," Mr. Lewis said and gave examples by citing issues then before the court. "It is my thesis that a justice of the Supreme Court cannot do his job by simply pulling in each case a lever marked 'liberal.' "

As the workshop listened to these and other speakers describe the complex issues before the various branches of the government, the import of Mr. Lewis' statement that "simple declarations of supposedly eternal verities will not solve the case" became clear. But if registrants' hopes for a sudden change of pace in Washington were tempered, their desire to take effective action was not. The question "What can we do?" persisted.

"We must not attempt to phrase our statements of purpose beforehand. We rarely are able to . . . simply go ahead and find something to do a job on," was the answer of Henry B. Herman, leader of the New York Society for Ethical Culture.

"Press for laws in the next Congress in hopes that it will be more liberal," urged William V. Shannon, Washington columnist for the New York *Post*.

Senator Maurine B. Neuberger of Oregon, Senator Joseph S. Clark of Pennsylvania, Senator John Sherman Cooper of Kentucky, Senator Paul Douglas of Illinois, and Senator Harrison A. Williams of New Jersey—all of whom addressed the workshop on aspects of federal legislation—were agreed that letters from their constituents influenced their voting.

Robert B. Johnson, news editor of The Unitarian Register, *is a former president of Liberal Religious Youth (Unitarian-Universalist).*

The conference ended with a report from the South by Miss Lillian Smith of Clayton, Georgia, author of *Strange Fruit*. Her speech, equally mixed with hope and despair, left registrants strangely quiet as they hurried to their automobiles or the airport to return home.

"I think the hardest thing is for one white southerner to communicate sincerely with another. . .," Miss Smith said. "The South is . . . a totalitarian state . . . Individuals are afraid to speak their deepest thoughts about the individual, humanity—all those words that mean so much to us."

But the problem is not only the South's, it is the world's, Miss Smith said.

Throughout the world, "the struggle today is this: racism against humanity. . . . The struggle between communism and capitalism is over. . . . The new struggle will be between people who think of themselves as white, and people who think of themselves as black.

"It doesn't have to be, if there are enough of us . . . who think of ourselves as human beings."

Miss Smith's speech was one of the few not followed by the now familiar question-theme of the conference.

JOHN A. CRANE:

American and Un-American

"Operation Abolition": Furor over a Film

House committee stirs controversy with movie on student riots. Film maintains riots were Communist-led, but many dispute this claim.

A disturbing thing happened last May in San Francisco. A duly constituted committee of the House of Representatives was holding hearings there to determine the extent of Communist subversion in the area. A crowd of college students demonstrated in protest so noisily that the police finally attacked them with fire hoses. Sixty-eight of the students were arrested and the remainder cleared from the City Hall by vigorous police action.

It seemed to be another instance of Communist agitation. The House committee that had been holding the hearings later published a film entitled "Operation Abolition" which indicated clearly that Communist agitators indeed had been at work among the students and had been instrumental in the demonstrations of protest. The film stated that the whole affair had been planned a year in advance by Communists, who duped the students into doing their bidding.

In short, "Operation Abolition" made it quite plain that the protests against the work of the House Committee on Un-American Activities were Communist-inspired. Nevertheless, last November the Washington *Post,* one of the country's most reputable newspapers, had this to say about the committee's effort in movie-making: "This film warps the truth. . . . It suggests as its main thesis that the demonstrations were Communist-inspired and Communist-led. Diligent inquiry has led us to a conviction that this charge is wholly unjustified." The editorial concluded, ". . . this film makes a dirty joke of the congressional investigating power."

Nor is the Washington *Post* alone in its judgment. Other outstanding newspapers also have spoken out vigorously against the committee: both the New York *Times* and *Herald Tribune,* the Denver *Post,* the St. Louis *Post-Dispatch,* the Sacramento *Bee,* the San Francisco *Chronicle,* and the Louisville *Courier-Journal.*

Episcopalians never have been noted for their radicalism, but the Episcopal Diocese of California, under Bishop James A. Pike, has denounced the work of the committee. So has Dr. Eugene Carson Blake, past president of the National Council of Churches, and Dean Douglas Horton of Harvard Divinity School.

These are only a few of the quite respectable people, journals, and organizations that have spoken out forcefully in opposition to the committee since "Operation Abolition" was released. Clearly, something is not right here. Either many of our leading newspapers and honored citizens are dupes of the Communists, or a duly constituted committee of our national government has engaged in a

Background of student 'riots' shown in incidents the year before, but House committee film omits this part of story.

work of deception and duplicity. We would find it hard to be enthusiastic about accepting either of these alternatives, but it is clear that we must accept one or the other.

The events leading to the San Francisco demonstrations in 1960 took place almost a year earlier, when the House committee scheduled hearings in San Francisco for June 17, 1959. The purpose of the hearings, according to the committee, was to check on the extent of Communist influence among California teachers. Subpoenas were issued demanding that 110 teachers in the state appear at the hearing. The subpoenas were served on the teachers publicly at school. The teachers' names were given to the press, and the following day the papers carried their names, addresses, teaching posts, and brief biographies.

Less than a week later, Chairman Francis E. Walter of the House committee announced postponement of the hearings because "the ramifications of the Communist operation in California are so extensive and malignant that additional investigative work must be done before the actual hearings can be held." The accused teachers were left under a heavy cloud of suspicion, with no possible way of clearing themselves before the committee.

After several additional postponements, the committee canceled the hearings it had planned and announced that it would turn over its files on the subpoenaed teachers to their local school boards. When this move was stopped by legal action, the committee insisted that the state superintendent of public instruction take over the files. The superintendent, however, said he would not release the information, at least until the legal action was settled. The committee thereupon sent copies of all the material to the officials of the counties where the teachers were employed.

The officials, in turn, found nothing alarming in the files, although two of the 110 teachers were given public hearings. Attorney General Stanley Mosk issued a formal opinion that the committee files were worthless and provided no valid evidence against any of the teachers.

Two of the accused teachers resigned and two subsequently were denied their credentials. These two actions were the only tangible results of the committee's labors, on which thousands of dollars of tax money had been spent. To be sure, the canceled hearings had other effects: consider the emotional impact on the 110 teachers involved; consider the feelings of security of all California teachers; consider trying to teach a class of youngsters with such thoughts on your mind. All this the House committee effected without a shred of valid evidence. It is not surprising that the American Federation of Teachers is one of the many organizations opposing the House committee.

While the 1959 situation was still in the background, the Un-American Activities Committee again scheduled hearings in San Francisco—for May, 1960. The committee had created for itself a fat legacy of animosity and resentment. To say that it was unpopular in the Bay Area is putting it mildly. A resolution passed by the Episcopal Diocese of California accused the committee of having "outraged the public conscience." Such a statement reflects the way many northern Californians felt about the committee's work.

With this as a background, does it seem at all necessary for Communist agitators to work at organizing demonstrations against the committee? Does it not seem logical and just that real Americans with gumption would feel righteously indignant and might well be moved to public protest? When the new hearings were announced, college students in the Bay Area, characteristically less timid and more energetic than their elders, began to organize a program of protest. They circulated petitions and laid plans for picketing and public demonstrations. These are perfectly normal, wholesome, American courses of action, for Article One of the Bill of Rights states unequivocally that the American people shall be guaranteed the right "peaceably to assemble and to petition the Government for a redress of grievances." Nor were the students entirely alone: statements of protest also were signed by 650 of their faculty members, quite a staggering number to speak out on an issue as sensitive as subversion.

A week before the hearings, the students got permission from the San Francisco police to mount demonstrations when the sessions began. For the most part, they carried out their activities in an orderly manner under police supervision. Trouble erupted only after the students repeatedly had been denied entry to the hearing room. They began to sing and chant outside the door, whereupon the police turned fire hoses on them and cleared the City Hall. Even so, as the sheriff of San Francisco said later on a television program, "There was no act of physical aggression on the part of the students." Why then does the film "Operation Abolition" purport to show violent riots, which it contends were inspired by Communist agents, taking place at the hearings?

"Operation Abolition" was created under the auspices of the House Un-American Activities Committee and is distributed by a commercial film company in Washington, D. C. At least five hundred prints of the film have been sold around the country at $100 each. Many companies have bought copies to show their employees, and showings have been given for the general public. The distributor

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The Reverend John A. Crane is minister of the Unitarian Church of Santa Barbara, California. This article is adapted from a sermon he gave in February, following his own investigation of the facts behind the San Francisco student demonstrations and the film based on them.

reports that requests for the film are coming in so fast that it is difficult to keep up with them. It is a highly popular film; people like it and are moved by it. The *Saturday Evening Post* thinks everybody ought to see it, and the *National Review,* edited by William Buckley, also recommends it.

The film attempts to show that Communist agitation was the underlying cause of the demonstrations against the House committee in San Francisco. It contends that the students who took part in the affair were either Communists themselves or Communist dupes. The film does not even hint that there might be some mildly legitimate grounds for protest against the committee's work.

"Operation Abolition" was made by collecting newsreel shots taken by San Francisco television cameramen, and then cutting and juggling these to suit the committee's needs. Two committee staff members, William Wheeler and Fulton Lewis III, got the films from stations KRON and KPIX by subpoena. They selected what they wanted, had prints made, and sent them off to Washington where the cutting was done and a running commentary added to the sound track. Fulton Lewis III served as narrator, while members of the House committee appeared in the movie as commentators.

Anyone who sees the film without having heard any defense against the charges it makes can't help but be impressed and disturbed by it. He will come away concerned about the extent of Communist influence in our own country, and shocked by the apparent insolence of the students and their lack of respect for law and order.

The film opens on a scene showing several members of the House committee seated at their desks in Washington, an American flag prominently displayed beside them. They assure the viewer of the authenticity of what he is about to see and tell him to notice the shocking behavior of the students. They advise him to watch closely for the well-known Communists directing the riots and charge that the Communist party had been planning for more than a year to stage such demonstrations.

In the film which follows one comes away with a clear impression that the committee's charges are all too true. There are pictures of Harry Bridges and Archie Brown, both well-known Communists in San Francisco, right there on the scene of the demonstrations. Archie Brown appeared there, of course, because he had been subpoenaed by the committee, and Harry Bridges only arrived after the clash between police and demonstrators.

It is true there was such a clash, but its causes are obscure. The film contends that it occurred when students rushed a police barricade. Then, it says, the police defended themselves by turning fire hoses upon the demonstrators. Yet there is no picture of students rushing a barricade—only a group of seated students being sprayed with hoses, while the barricades stand undisturbed. It must have been as Sheriff Matthew Carberry said: "There was no act of physical aggression on the part of the students."

The film's major argument is that the students were duped by a handful of Red agitators, but the film fails to establish this except by insisting it is so. Surely if there were agitators at work, and we had actual movies of them, they would have been arrested long since. None has been arrested.

Sixty-eight students were arrested, and all charges were dismissed against sixty-seven of them. The presiding judge of the San Francisco Municipal Court said, when he handed down the dismissal, "The defendants for the most part are clean-cut American college students who will within the next few years enter into the business and professional worlds, and many of them I am sure will become leaders in their respective fields. I am convinced that they are not engaged in subversive activities nor in spreading subversive propaganda."

The House committee has much to gain politically from continuing its hearings. Its members are kept regularly in the public eye all around the country, as stanch and fearless defenders of the American way of life. In terms of public relations, the committee is a real plum for its members. I dare say they are reluctant to give up their positions on it. However, the committee now has committed a grave strategical error. The storm of protest against "Operation Abolition" by the country's most reputable newspapers well may prove to be its undoing. I hope it will, and I hope the damage done to the American way of life by this long-lived institution is not irreparable.

THE SWORD &

Since man discovered blade
And handled it as sword,
Language has always had
All weapons in a word.

The backboned edge of sword
Takes off an enemy's head,
Or thrusts open his hard
Heart. Or, unscabbarded

It scares him off our land.
It makes a second or third
Long arm beyond the hand.
The pen describes the sword.

JOHN HOLMES

AMIYA CHAKRAVARTY:

A Spiritual Meeting of East and West

Rabindranath Tagore and His "Religion of Man"

'Poet's religion' attempts to suggest inclusive faith. Tagore characterizes East and West in terms of differing spiritual values.

In considering the relationship between religion and a world community, it might be relevant, especially in our times, to take the example of a spiritual personality who combined the qualities of a prayerful life with the responsible fulfillment of citizenship in a transnational community. Such a person was Rabindranath Tagore, whose contribution to the arts, to literature, to modern education, and to the profound need of intercultural understanding was sustained by a unitive faith in humanity.

India's great poet and seer struggled for more than half a century against overwhelming odds to demonstrate his loyalty to an emerging era of man's togetherness. Unfortunately, his name has been shadowed outside India by imperfect understanding of what is described as his mysticism. The translations of his poetry, mostly inadequate and very often unrepresentative in regard to the great outreach of his genius, also have been a partial deterrent.

But apart from his supreme literary creations, here we have a modern example of a patriot and pioneer who transmuted his vision into programs for rural uplift, whose religious insight served the cause of social welfare, who typified the renaissance of India by welcoming the gifts of West and East in a new pattern of progress. *Gurudeva,* or Great Master, as his lifelong friend Mahatma Gandhi called him, was accepted as a teacher and a spiritual leader by millions in India—and also abroad for a number of years—and is a vivid and illuminating figure whose interpretation of man's religion should be re-examined in a modern context.

Here I have ventured to outline Tagore's philosophy of life—though he never claimed to be a philosopher, but was content to remain an artist—as it touches some of the basic problems of our times. Rooted in ancient traditions of India, he was open to the inspiration of other civilizations, and traveled and contacted many religious cultures in Asia and the West. His life was interwoven with the thoughts and aspirations of an entire epoch of mankind. Though the Indian, and therefore slightly unfamiliar, atmosphere of his writings might baffle a few Western readers, the fact of his unique cultural and religious outlook will challenge and delight their minds. What is particularly significant in Tagore's testimony, perhaps, is that a spiritually sensitive artist strikes the "universal concrete" in terms of his own local and personal effort in the milieu of his own religious and cultural heritage, and that significant experience is communicated in spite of barriers of language and distance.

"God loves to see me," says Tagore, "not his servant, but himself who serves all."

Tagore was above all a poet of humanity. His poetry images a perfection of life attainable through the purity of our personal and interpersonal relationship in a community. The great universe of life blends its beauty and its law with our human existence when we allow beauty and truth to guide our individual lives. The achievements of science and the progress of technological culture, as well as the intellectual gifts of art, are relevant in terms of what we do for our inner growth and for the well-being of the human community as a whole:

"What is it to me that I am speeded around the world in motors and steamers and trains, and through larger domains in art and talk and books? The point is, do

these magnify life or obliterate it? How shall I live in and through, by and with, above and beyond, all these?" [from a personal letter]

He sought a balance between the thrust of modern science and the ethical, spiritual satisfactions which give meaning and purpose to what we call progress. Hence his quiet insistence on the cultivation of sympathy, the sharing of great and inherent traditions of different civilizations, all of which serve as stimulation to the essential religious atmosphere of our lives. We have to build our religion on the common ground of our daily experience and accept the pervasive power of divine living through the revelations that directly link us with God and his world—a world where each human personality is unique and essential for the eternal purpose.

Harmony with the laws of nature, and an insightful relationship with its beauty, were for Tagore a nourishment of our spiritual life. His religion accepted the invitation of music, of art, of ceremony and traditional customs which enhanced international living. The spiritual ground was here; a full response to "experiential reality" would include the joy of diverse human relationships and make the earth our meeting place, which it is. From West and East, man has brought his gifts to the common shrine of the divinely human—Africa and the emerging nations have at last found their place, or are finding it, in the great concourse. How would religion respond to the fact of our common inheritance, to this need of discovering our varied contributions? How could mature knowledge and pure imagination mingle with the solitary prayer and the worship that we offer together?

What he called the "poet's religion" was an attempt to suggest an inclusive faith which different religions could accept or understand as a common spiritual denominator. Tagore did not define the "religion of man" in terms of how we meet the challenge of different religions, but defined religion in terms of the very nature of man. Art and the mystical "seeing into the life of things," the witness of saints and simple pure-hearted men and women, the ceaseless beauty of human relationship when it blossoms in the light of spiritual discipline—these and the intelligent processes of true education contributed to what he called the simple faith, the growing living faith which is our religion.

Even his *Sadhana,* which is usually taken to represent his philosophy of religion, deliberately avoids a schematic exposition of his thoughts. Therein is no defined theology of Hinduism or any Eastern doctrine as such, but an attempt to interpret India's spiritual attitude as he knew it. This spirit of India was for Tagore the faith that welcomed a diversity of religious traditions. The personal encounter was made from where one was, reared in any great and loving community of spiritual fellowship; no rivalry or separation was possible when men met at the altar of divine worship. But religions carry not only the eternal but also some of the temporal contexts, and this contextual background can and does change without harming the inner truth of a faith. Reform and mutation should be urged in regard to many externalities and even intellectual habits which no longer have any real meaning for the greater human community we recognize and belong to.

Sadhana is a series of lectures on the "realization of life." Tagore interprets with original observations the Upanishads and other Hindu scriptures. He brings them into relationship with the modern age and its changing and yet perennial needs. Of great interest to Western readers, perhaps, are not only his personal interpretations of the Vedas and the Upanishads but also his deep and moving responses to great Western philosophical writings and sacred books, especially the New Testament. Even though Tagore was unfamiliar with some of the institutional varieties and traditions of Christianity, the divine personality of Jesus was near to the center of his religion.

He also was keenly susceptible to the life and message of the Buddha as one of the truest inheritances of man, especially when we separate Buddhism from the encrusted layers of mythical deviations and systems that have often hidden the flame. The immense impact of Buddhism on the art and life of India, China, and Japan—as also in the noble cultures of Ceylon, Burma, and some other Asian lands—convinced him that the religion of man will be denied its full legacy if along with some forms of Taoist and Confucian religions we fail to include the supreme message of the Buddha.

Tagore begins his lectures in *Sadhana* (as delivered at Harvard University) with the individual in his relation to the universe. Gradually, the series discusses in what way one's soul becomes conscious of itself, how it faces the problems of the ego and the struggle between good and evil, and then having attained its true personality and cleared its path, moves on to the realization of its fully developed being, in love, in action, in beauty, and in union with the realm of the infinite which transcends the formulation of words while touching all our actions and words with the radiance of truth.

On the origins of Western and Eastern civilizations Tagore offers his own interpretations. Whereas Western civilization began in Greece and was nurtured within city walls, Eastern civilization had its birth in a land of forests beneath the shadows of great trees and surrounded by the vast life of nature. Out of their differing relationships to nature, believes Tagore, spring many differences between

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the Western and the Eastern mind. Thus the Western man, anxious to know part or all of the secrets of a world which is separated from and alien to him, engages in those exploratory and investigative experiences which constitute so vital a place in the history of Western life. On the other hand the Eastern man, who finds that his immediate world services his needs, is interested less in knowing the wondrous mechanism of creation and more in enjoying the quietness and peace that nature gives freely. Tagore does not fully justify either approach, but analyzes them in an historical perspective.

In turn, there appear ethical differences. Unlike the Western, the Eastern man is often indifferent to the acquisition and accumulation of the abundant riches of the natural world; unlike the Western, he seeks not so much the possessions of the world without, but realization of the world within. To the Western world in its "typical, modern sense" the venerated are the soldier, the statesman, the businessman; to the Eastern they are the seer, the mystic, and the monk.

Judaism, Christianity, Buddhism, Confucianism, Islam —most of the world religions—says Tagore, are "Eastern" both in their origin and in their essential early historical phase of growth. And yet, to Tagore, the religious instinct lies deep in the heart of Western civilization, as evidenced by its flowering under Christian inspiration and by the witness of countless saints and workers for humanity.

Tagore returns to his deep concern for bringing the best of the East and West together. Certain aspects of his thought stand out: first, he proclaims the reality of God, the one divine reality which sustains and interpenetrates the life of nature and of man, and he believes in the unity and purpose of being; second, he proclaims the inclusive and correlative truth of material and moral pursuits realized in the world of life. Tagore speaks for neither exclusive meditation nor remote asceticism, but for religion applied, for social harmony and adjustment, for world activity toward the meeting of human civilizations.

Thus Tagore preaches the essential joy of life in our communion with the highest reality, in our service of man, in our labor. "Enjoy whatever is given by Him [God] . . ." quotes Tagore, from ancient Indian scripture, and:

> *"Let the realization of this truth become easier every day of life, that* 'none could live or move *if the energy of the all-pervading joy did not fill the sky.'* " [Tagore, *Sadhana,* (New York, The Macmillan Co., Bolpur Edition, 1916) p. 149]

One sees, therefore, that Tagore has a threefold message of (a) self-realization through (b) social action in (c) the spirit of love. His religion leads him to spiritual humanitarianism, to internationalism, and to his deep and continuous attempt to reconcile East and West. In proclaiming the reality of man divine, Tagore stands in the tradition of the great religions of the world and brings to the modern Eastern and Western civilizations of "power" what they most need: the de-emphasizing of materialism. In proclaiming the truth of remedial social action he brings to India what India needs most, for in his country (as he says in his *Sadhana*) ". . . the danger comes from the other side. Our partiality is for the internal world."

And in bringing each nearer to the other in a world where proximity has become a physical fact, he—as John Haynes Holmes has said so well—unites the severed East and West into the fundamental unity which is humanity. In other books Tagore also reveals his essentially religious message, but in his own inclusive sense. In *Creative Unity* he emphasizes that the world is a manifestation of the infinite, and that man's ideal should be the creation of beauty. Again we see that he condemns some aspects of Western living—the race for wealth, the scientifically organized selfishness of individuals and communities, and the oppression of individuality—but he also disassociates spiritual life from negative types of "Easternism" and, as stated more plainly elsewhere in his writings, believes that genuine freedom must come from a harmony of values. Such human freedom demands a new era of spiritual and material co-operation between Eastern and Western democracies.

Just as *Creative Unity* is in a sense an exposition of the core of his personal religion, so *The Religion of Man* (1931) further amplifies and illustrates in a scientific and social context the higher integration sought in *Sadhana* and *Creative Unity*. The Western world has pushed itself toward a realization of individuality through militant self-assertion. Not so the Eastern, whose quest has been unity with the real through self-discipline, harmonious co-operation, and the culture of the spirit. A reconciliation between the two attitudes is what Tagore demands in the name of the "religion of man."

Tagore speaks of an "inner faculty," which helps us to find our relationship with the supreme self of man; at another time he terms it "an inner source of divine wisdom," or an "inborn criterion of the real." Vision and intuition, he claims, supported and clarified by knowledge and logic, have brought man to his deepest discovery of truth, to the realization that in the universe is a "great unity of relationship." The tools of the analytical intellect, which have been given an exaggerated emphasis by science, can never produce wisdom or apprehension of fundamental reality until the spiritual, that is to say the harmonized, personality of man controls the mechanism of civilization.

Over and over again, in one place or another, Tagore emphasizes his belief in ". . . a spiritual world—not as anything separate from this world—but as its innermost truth." But Tagore goes beyond the old dualism of spirit and matter, of God and His creation. In his poetry he postulates the freedom of the human will; in his *Sadhana,* Tagore also deals with the problem of personality:

> *". . . it is the self of man which the great King of the universe has not shadowed with this throne—he has*

left it free. In his physical and mental organism, where man is related with nature, he has to acknowledge the rule of his King, and therefore, he has to wait until he is invited. It is the man's self from which God has withdrawn his commands, for there he comes to court our love. His armed force, the laws of nature, stand outside its gate, and only beauty, the messenger of his love, finds admission within its precincts." [Tagore, *Sadhana* (New York, The Macmillan Co., 1931), p. 41]

All are agreed that Tagore's philosophical message is embodied in his subtle and intense creations as a poet, as an artist of humanity. But few recognize that to Tagore the crucial problem for the modern age is not political, nor social, nor educational, nor economic. For India, as well as for the West, the supreme problem is the application of religion to daily life, that is to say, the need of maintaining harmony between the imperishable values of civilization and the new techniques that further the process of social evolution. He would not accept a "typical Orient," with its bias against science and progress—an Orient which no longer exists—nor would he advocate an imitation of a similarly nonexistent West which is solely engaged in the pursuit of aggressive materialism. He sees the coming together of civilizations in man's attempt to achieve the true ends of democracy. Spiritual inheritances, with different cultural histories giving life special significance and enrichment, are seen both as the meeting point and as the source from which East and West must learn from each other.

IN DO-IT-YOURSELF TRADITION:

A Parish Rebuilds Its Own Organ

Reassembled After Eighteen Months, It Works

Refreshments less plentiful today than two centuries ago, but Medfield workers succeed again

A do-it-yourself tradition began more than three hundred years ago in the First Parish Unitarian of Medfield, Massachusetts—and it's alive today.

When the village organized as a parish in 1651, it built its own thatched-roof church building. The parish grew, invited neighboring villages in for a church-raising, and in 1789 built its present structure. Today when something needs fixing around the church, a member usually can be found to do it—from electric wiring to building new front steps to a recent complete rebuilding of the organ.

About three years ago the parish found its 1910 Estey organ was turning the sturdy tunes of *Hymns of the Spirit* into swan songs. Every Sunday another key would stick or another stop would cease to function.

A professional organ repairman estimated that it would cost more than five thousand dollars to restore the instrument to good working order. "This sum was out of the question and it looked as though the parish would have to make other arrangements for music or do without," according to the Reverend William R. Moors, minister of the church.

But as the organ's bleats grew worse, three churchmen, engineers but with no experience at organ repair, suggested that anything would be an improvement and there was nothing to lose by disassembling the instrument and determining whether common sense and lay ingenuity could make the necessary repairs.

"To most of us, it was like a kid taking apart a clock or a teacher of English disassembling a radio," Mr. Moors said. "Many were skeptical and doubted if the men could even get the thousands of parts back into the correct place, much less put the organ in working order."

On the engineers' side, however, was the church's long tradition of self-help, described a few years earlier in a history written by Mrs. J. Hardy Henderson.

The booklet stated that during the 1789 construction, "people came from all the surrounding towns to help when the raising took place, and the village was jammed with

teams, booths, and bakers' carts. Owing to the want of suitable equipment, the higher parts of the building baffled the men, until Captain Hugh Downs of Walpole was called. . . . By the help of his experience and considerable rough language on his part, the work was completed."

Captain Downs's language was supplemented by refreshments served during the raising which, according to church records, included "four barrels of beer, twenty-five gallons of West India rum, thirty gallons of New England rum, thirty-four pounds of loaf sugar, twenty-five pounds of brown sugar, and four hundred sixty-five lemons."

The building was finished in three days.

With history as an example, but with the lemons, rum, and beer long gone, the three men began the organ renovation in September, 1959.

The job required more than sixteen hundred man-hours and eighteen months to complete. During that time the church used recordings and piano music in its services.

The work was tedious and delicate. The organ's pneumatic action consists of a complex series of keyboard pilot valves, intermediate air relays, and individual bellows-operated valves at each of six hundred fifty pipes.

As the men disassembled the maze of tubes, valves, and pipes, they labeled each part against the day it all would have to go back together.

They cut and fitted new gaskets for all wind chests; steamed off old leather from all bellows and fitted new leather to them. New valves were made. The console was completely disassembled and rebuilt with new parts. The men made new tubes out of copper and brass to connect the wind chests with the gilded pipes in the front of the organ. Pipes which had been damaged by water were repaired.

Finally the long process of reassembling began. As each part was replaced, it was tested with ingenious equipment devised by the men out of plastic tubing, air mattresses, plastic cups, tin cans, and masking tape. If leaks were discovered after the reassembly was finished the entire job would have to be redone, so the work went slowly.

Sunday, February 26, the congregation gathered to hear the results of the many hours of hard labor. It was rewarded by hearing the organ play beautifully. A job that had been estimated at more than five thousand dollars cost the parish only three hundred dollars for parts.

Editorials

Opinions expressed are those of individual editorial writers

Rise and Shine

As this, the first joint issue of *The Unitarian Register* and *The Universalist Leader,* reaches its readers, the long dreamed-of Unitarian Universalist Association will be attaining reality.

Some of us have shared the dreams for many years. Others of us have had our misgivings. But all of us, now, confident or fearful, find ourselves involved in the dawn of a new star among the religious denominations of North America.

It is our task—tritely—not only to rise, but to shine. For more than we realize, we shall be watched, our magnitude will be measured, and we shall be consigned by the watchers, even earlier than we wish, to a significant or an insignificant orbit, as we ourselves determine.

The task will require our best—no less. Our best will brook no separatism, no exclusiveness, no pettiness. Our best will require, instead, a unity of spirit and of effort.

Some of us, alas, are not ready. Some of us still suppose that we can go on being Universalists or Unitarians, rather than Unitarian Universalists. Some of us still expect our denominational headquarters to serve Unitarians and Universalists separately, balancing off its service—fifty-fifty, perhaps, or in proportion to each of our numbers. Some of us are thinking in terms of one denomination outwitting or outmaneuvering the other for dominance within the new framework.

Yet it should be clear that our denominational organization cannot fully serve the needs of its members if it attempts to observe such distinctions, to balance off one group against another, to think—even—in terms of whether the people it is serving are Unitarian or Universalist. And any servant of the new association quickly would tire of his job if he were required to do so.

Inevitably, the work of the new association must be in the greatest service to the common goals of Unitarianism and Universalism and to the needs of its members, whatever they may term themselves. It cannot be to the separate interests of those which recoil from unity.

Inevitably, too, the work of the new association will depend upon the whole-hearted support of all its members. It cannot proceed with full effectiveness if Unitarians cavil at contributing for services to Universalists or if Universalists withdraw lest they aid Unitarians.

Our two denominations long have been more alike than different. It is a commonplace that there have been greater differences within them than between them.

We need lose none of our diversity to preserve our unity. We need not abandon our individuality to pursue our common goals.

Though we are many, only by being one can we hope to bring a greater illumination to a shadowed world.

VICTOR BOVEE

Our Ministry to One Another

We liberals often take a negative attitude toward organized religion. We are individualists. We want freedom to explore, to be ourselves, to think, to choose. Organization seems to call for conformity, and we hold it suspect.

Yet are we members of a church, a fellowship of the seeking human spirit, affirming the worth of persons, advancing unity among men in every area of human experience. We are part of an organized, positively oriented religious movement. We need to be. Negativism will not stimulate or sustain our own faith and vision; it will accomplish little and get us nowhere.

I think something deeper unites us than an agreement to disagree. We are together in our concerns, our aspirations, our purpose. We bring none of these to fulfillment by our isolation, our inattentiveness, our unwillingness to recognize any obligation other than our own promptings.

We yearn for a fellowship where true seeking is fostered, where persons are cherished, where the lessons of the heart are mingled with the reaching of the mind, where we learn to esteem awareness and reason, where wrong is changed by the embrace of understanding and the response to need, where ventures of faith open new pathways and lead to wider fellowship. It is ours for the taking.

We need a sense of identity, a recognition of who we are. Such recognition does not come by counting the distinguished people in our heritage. Propping ourselves with definitions only reveals our emptiness. We find ourselves in what we do together.

We need to be involved in a co-operative ministry to one another. We betray our own faith on any other terms, for we do not know *mankind* but persons. We know not *love* but the power to give, the experience of sharing. We know not *freedom,* but discovery and awareness of another's difference and acceptance of our own. We know not *God,* but we know the life which stirs within us and in which all things have their being.

We need to close our ranks and make our faith a hope and light to a groping world.

The urgency of our religion creates our church; but when the sentry falls asleep, the city is in peril.

There is a command in our religion; the command to explore, to share, to involve ourselves, to identify ourselves.

Freedom lives in a community.

RAYMOND J. BAUGHAN

What our ministers are saying

Henceforth we are no longer Universalists or Unitarians. The spirit, however, the nuances of expression, the emphases indefinable but real which have been ours—these are bound to show up in the years ahead. Not as differences, we hope, but as a mutual sharing of the rich fruits of the past that we may go ahead, no longer hand in hand, but as one body. For we are now members of that one body, the Unitarian Universalist Association.

Donald B. F. Hoyt, Clinton, N.C.

It is indispensable to being the kind of people we are to remember that God is not in the church but in the people. It is man who is religious, not the church. It is man who makes the forms of worship meaningful and not the other way around. Religion, as we understand it, is not for wearing a garment of religious identification but for helping us to live out the duties and glories of life, not for babbling about truth and justice but for helping us to create a basis for truth and justice in our own lives.

Jack Mendelsohn, Jr., Boston

No one religion has ever been big enough for the spirit of man. The new testimonies become the old tests; the old revolt becomes the new orthodoxy. And rebels are always starting afresh building new temples. This is a central insight of liberal religion.

To hold faith which meets the unknown not with a crutch but with confidence—this is to make your own religion, which cannot be held unchanged or used as a hiding-place from the world. Its best recommendation is that it will grow as and if you grow.

Harmon M. Gehr, Pasadena, Calif.

Little man, the fleck of cosmic dust, the tool-maker and the story-teller, moves along the road leading from the past into the future. He looks backward at intervals with regret and plods onward with some fear toward the forward horizon. The road reaches a fork; one lane leads to the probable destruction of his heritage and his civilized self, the other leads toward his more completely satisfactory tomorrow which shall preserve his heritage and enrich it. Which road will he choose? Little man—what now?

George M. Lapoint, Eldorado, Ohio

The religious liberal, I believe, is essentially a mystic who probes deeply beneath the surface of things. His objective is to encourage more resilient and pliable ideas and to ease the harshness of precision.

But one who can sense the truth underlying the obvious and therefore disputed facts can liberalize both the orthodox and the skeptical. The point of meeting the two extremes is not on the intellectual surface but on the deeper level of understanding. The function of liberalism is to soften both the "yeas" and the "nays" of the literally minded so that men can appreciate the poetry of the human enterprise.

Carl J. Nelson, Wellesley, Mass.

We need the kind of person who is willing to accelerate the honest facing of new knowledge, who will participate in the ever-widening bond of human fellowship and be deeply devoted to the ultimate concern for human needs, with the courage to assume the moral risk in freedom of action.

Robert Henry Holmes, Bedford, Mass.

As we minister to each other, it may be well to recall that all else save two things may be taken from us in the course of living, and these are the love we may share with others and the integrity and loyalty we may express for the values we cherish.

Understanding, brave, honest people, who themselves can face life enough to help others to face it in their hours of trial, can be a bridge leading back to health and wholeness.

George J. W. Pennington, Concord, N.H.

Let us hope that consolidation will not lead us to further union of local churches. Except in small communities where two parishes have united to save both from extinction, federations have resulted in making one blade of grass grow where two grew before. One and one are two. When one and one become one, this is bad mathematics and bad churchmanship. The "one strong church" idea has proven to be pretty much a myth.

Clinton L. Scott, Tarpon Springs, Fla.

How Does a Child Identify With Church?

Why is it that one young person grows up and casually leaves the church of his youth because it is inconvenient to attend, his wife prefers a different church, or he has become disinterested? What is it that makes another move through the church school, the young people's groups, and into the adult church, concerned, active, eager to support its total program? In the form of a simple question, "What is the process by which the individual identifies with his church?"

Gordon Allport tells us that one of the correlates of the mature personality is the degree to which the individual develops "extensions of self." By this he means that the individual has acquired a degree of identification with other persons or institutions through which it is as though the success or failure of that institution or person were his own. It is a process closely akin to what Freud has called "ego-involvement." Obviously it is an important concern of the liberal church if we want our young people to stay with us.

This is a question which is far easier to state than to answer, but because we would like to do research in this area, it seems worthwhile to consider the theoretical basis.

A child is born with great potential for development in many directions. How much that potential will be used and what directions it will take are dependent upon his experiences and the attitudes and value systems he develops from them.

A first step in the larger identification with persons and institutions is the early development of the sense of self, which takes place by a slow and considerably complicated process. Suffice to say that by the time he is of school age, the child generally has a well-developed and functioning sense of self. He knows that he is an individual, different from other individuals; he has begun to learn that he is a part of a family, different from other families; and he is beginning to sense that he is also a part of certain larger groups such as a race, nation, or religion, different from other races, nations, and religions.

One suspects that enlarging the sense of being a part of a different religion goes back to an early response of the child in which he was concerned with *names*. The names of things, people, and one's own name are important to the child. The emerging consciousness of self is accompanied by self-reference—"Johnny wants it," later followed by personal pronouns, first *I*, later *we* and *us*. Often we fail our children in this early stage by taking them to "church school" with no denominational specification and using the local name of the church "Our Father," "All Souls," without reference to the larger body of which it is a part.

The process of *naming* does not, in the beginning, include intellectual content about the meaning of the name. Only slowly, over the years, does the child learn what we think it means to be a "Smith," a "Brown," or a "Jones."

As the child grows older, he has need to add to the name two major items: intellectual knowledge about the *meaning* of the name, and *emotional attachment* to it. Both are the responsibility of the adults of the church.

It is extremely difficult, if not impossible, to transmit knowledge which one does not possess. It follows that our adults themselves must be thoroughly conversant with both the history and the philosophy of the liberal church. Only then can they teach naturally through answering questions as they are raised by the child. Later, in the upper elementary years and junior high school age, there is need of direct teaching in such areas.

But knowledge needs to be accompanied by wholesome pride and concern, and these must have emotional involvement, for our deep and enduring values are developed from simpler attitudes which have become emotionally toned. Often in our liberal churches, because we reject the "emotionalism" of other churches from which we have come, we end by having a church which is coldly intellectual. Healthy emotion is not only desirable, it is essential to the development of identification.

So, in barest outline, is the development of identification: first the name, then adding meaning to the name, followed by study which gives fuller knowledge of the meaning. But these steps always must be accompanied by an honest effort to develop true emotional involvement through art and music, through identification with leaders past and present, through whole-hearted participation in the work of the church. Then can follow the development of an "extension of the self" whereby the liberal church as an ongoing entity has been integrated into the personality of the individual.

DOROTHY T. SPOERL

Open Forum

(continued)

Case Against Euthanasia

To the Editor of the Register: I read with dismay the editorial concerning the plight of Grandmother and the case for euthanasia in the [February] *Register*.

. . . The story of the world is studded with the accomplishments of handicapped persons, unable to see, hear, or walk. It would be a pity for us to be deprived of Beethoven's music, Milton's writings, Toulouse-Lautrec's art because a third party determined they should not survive in so vegetable-like condition. I am much impressed by man's indomitable will to live under any circumstances than of his lack of courage and ability to compensate for his physical shortcomings. . . .

Even when euthanasia would be limited to those who on a voluntary basis desire it, because of unbearable discomfort in a hopeless situation, the responsibility for making and executing such a decision is terrifying. For what is uncurable today may not be so tomorrow. If your editorial had been written in 1922, certainly the inexorable starvation, thirst, and maddening itch of diabetes would have been good reason for self-imposed destruction, yet headlines the following morning would have announced the cure. . . .

As for the argument that modern medicine with its highly touted "miracle drugs" senselessly prolongs useless life, I would answer that this is just not so. The only two such common instances are the use of artificial means of nutrition when the body's natural means are incapacitated and the use of drugs to combat infection in the course of other chronic disease. As for the former, in such a situation, I am certain that the vast majority of physicians do not use such means to deliberately prolong a hopeless situation; they just do not deliberately cut it short. As for the latter, the toxicity and suffocation brought about by untreated pneumonia is no more comfortable than the pain of a malignancy. I think I would prefer the pain, controlled by drugs.

In the face of all the noble causes with which Unitarians seem to become involved, let us not sully the record with this highly doubtful issue. . . .—JOSEPH L. GLUCK, M.D., *Middletown, N.J.*

To the Editor of the Register: Regarding your editorial about Grandmother and also your editorial about the Un-American Committee: *Thank you!* I now classify you . . . as being one of those who have the courage of their convictions.—JOHN DAVIS, *Oklahoma City, Okla.*

Where Were Universalists?

To the Editors: I have just come back from the fourth annual Washington Workshop for Religious Liberals, and I've had a wonderful time. It was informative and it was stirring and it stayed close to important issues. . . . But where were the Universalists? There were only a handful of them there. Are our ministers so poorly paid they cannot afford to go? Are our congregations so ostrichlike they have no concern for national issues? Are our churches so strapped for funds that they cannot help their ministers and laymen attend these programs?

The Universalist Service Committee cooperated in developing the program, which is sponsored by the Unitarian Fellowship for Social Justice, and we as Universalists and Unitarian Universalists have every reason to take pride in this important workshop and to support it because it is ours. But chiefly we ought to go to it because of the good effect it will have in sharpening up our own social concerns.—JAMES D. HUNT, *Cortland, N. Y.*

Quotation Is 'Forgery'

To the Editors: The Open Forum in the Mid-Summer 1960 *Register* seems to have had an unusual amount of questionable material which has called forth further letters in [various later] issues.

In your December issue, David B. Camp comments upon a Lincoln quotation supplied by H. Daniel Barnes in the Mid-Summer issue. Mr. Camp seems to have been converted to a belief in the authenticity of the Lincoln quotation by Mr. Barnes's use of it, but he does ask on what occasion did Lincoln deliver it. I can answer him by saying on no occasion, since the quotation is a forgery. The supposed quotation first appeared in *The Royle Forum* (Paterson, N. J.), Sept. 15, 1943, No. 24, p. 4, and has been widely copied in other publications. For a complete account of the matter, see the *Abraham Lincoln Quarterly*, vol. 1 (June, 1950), pp. 89-102—SHERMAN D. WAKEFIELD, *New York, N. Y.*

A Tested Ad Program

To the Editors: In the January *Register* C. R. Mooney of Kansas City advocates a "dignified publicity program . . . to tell non-informed folks what religious liberalism offers them." Perhaps it is time to advise the denomination . . . of the very successful advertising program which has been conducted on behalf of Unitarianism by the Unitarian Laymen's League these past four years.

The program is operating with extremely limited funds as a pilot project to determine the directions in which both national and local advertising could travel in behalf of Unitarianism.

In small space advertising published not over six times in a year in the *New York Times Magazine*, the *Saturday Review*, the *Reporter*, the *Atlantic*, and *Harper's*, a total of over 23,000 inquiries have been received over the past four years. Either a dime or a quarter to cover mailing expense has been sent by people interested in these advertisements.

Further, the startling fact is that rechecks of these inquirers indicate that approximately five per cent of them eventually affiliated with a Unitarian (or Universalist) church. These successful advertisements . . . have . . . been made available to local churches and in many areas they are being used successfully.

Recently the Information Committee of the Laymen's League, which is in charge of the program, had it reviewed by John Caples, vice-president of . . . one of the country's largest advertising agencies and himself considered the outstanding expert on the subject of coupon inquiry advertising. His evaluation states, "In view of the excellent results it would seem logical to expand this advertising."

He also states: ". . . it should be remembered that the replies by mail are only a small part of the effect of the advertising. The advertising helps to make the name *Unitarianism* familiar to millions of people and it has a beneficial effect on people who are already Unitarians."

The committee feels privileged to suggest that if there is any desire to extend the area of Unitarian promotion, it has a truly valuable program to offer to the denomination. This program is susceptible of substantial expansion in terms of expenditures with almost positive assurance of the results to be obtained.—PHILIP LUKIN, *New York, N. Y.*

Ballou in Focus

To the Editors: The article about Hosea Ballou by Rea D. Gleason, in the January *Register*, was a welcome one in view of the general neglect into which the memory of this great Universalist has fallen. Yet . . . I question whether she does much to put Ballou in correct focus. [She] seems to reinforce a view, held by many, that Ballou was merely a sentimental preacher who had little to say except that God must be good and that consequently there could be no hell. We get no taste of the really radical character of Hosea Ballou's thought and of his fearless proclamation of this liberalism.

Mrs. Gleason puts Ballou in a false light at the start by quoting his remark that "the choice is between the gospel and no religion at all," and then saying that we moderns might not agree. To see Ballou in a better light, we must realize that he also said that "the devil will have religion" (meaning that evil wants religion to promote its ends) and "How miserable has religion made mankind!" Our most radical humanists today might well agree with these statements of Ballou, in which he refers to the constant warring caused by the requirements of particular faiths.

Ballou's remark about the gospel will be better understood if we look at what the gospel meant to Ballou. His meaning was far removed from the orthodox one. To Ballou, the gospel, as proclaimed by the man Jesus Christ, not only liberated man from the requirements of the Jewish law, but from the requirements of all particular faiths, institutions, and practices. It bound man only to love, to "love of God and love of man," as a means of happiness and salvation. We see, then, that what Ballou was saying was that there could be no religion without love and freedom. Would we moderns really disagree with this? . . .—CORNELIUS J. BAKKER, *Somerville, Mass.*

Reports on UN Urged

To the Editors: Why can't we have regular monthly reports on the United Nations? An organization as important to us all should be more publicized. It is necessary that [such reports] come from a competent, well qualified person, however, as poor coverage would be almost as bad as none. May I suggest that since we have an official observer there, we take advantage of [her] knowledge, experience, and wisdom . . .?—BERNICE B. HUDSON, *Brooklyn, N. Y.*

Keep Them Short

The *Register* and *Leader* regret that limited space makes it impossible to print all letters received. Priority will be given those which, in the editors' judgment, are of the most interest or concern to readers. No assurance can be offered that letters of more than five hundred words will be given any consideration for publication.

A Better Approach?

To the Editors: Our San Dieguito Unitarian Fellowship allows the use of our podium to people with varying views on religion and ethics. Thus we don't, as a fellowship, commit ourselves to backing any particular belief or stabilized creed. Our program opens doors of knowledge and understanding but allows every member to interpret and choose for himself a course of belief in religion and ethics.

Can we use this method in our approach to political and social programs? Is it necessary that we, as a fellowship or as the entire Unitarian Universalist Church, declare a solidified resolution or action on any side of a particular issue? Can we not serve as a mirror reflecting many sides of any issue and allow every Unitarian Universalist the dignity of making and declaring his own choice or action by his vote and his ability to write his own representative?

. . . our fellowship has been asked to make a choice of eight resolutions from among fifteen proposed, to be acted on at the May organizing meeting of the Unitarian Universalist Association. Where these resolutions call for individual study, decision, and action, they fit our concept of the dignity of private decision and individual action. Where a resolution calls for organizational action to support a single view, we deny respect to those among us in the minority who also come under the Unitarian Universalist label.—MARION C. VREELAND, *Solana Beach, Calif.*

Out of the Ruts and Molds

To the Editors: "Town and Gown," by Ford Lewis, in the January *Register* is a timely, thought-provoking article. Let us hope that it prods members of the older generation "who have found their ruts and molds and are comfortable in them" into logical and more effective thinking patterns.—PAUL POLLAT, *New Orleans, La.*

Ignite Rather Than Unite

To the Editors: The American policy of non-recognition toward Red China is fast becoming the most controversial issue in England today and is a subject that tends to ignite rather than unite British and American feelings. A vast majority of the student body in Oxford strongly disagrees with the U.S. policy and is becoming increasingly militant in its disapproval.

. . . at a public meeting of the Labor Club in Oxford, I asked Britain's Labor leader, Hugh Gaitskell, to agree that recognition of the Peking government by the Kennedy administration would be politically premature, if not suicidal. After the booing and hissing from the audience subsided, Mr. Gaitskell told me publicly that in his opinion, the American people are not fully aware of Red China's growing power and influence. The U. S. should wake up before it finds itself isolated from world opinion, he warned. With prophetic gloom, Mr. Gaitskell forecasted Red China's entry into the United Nations this year despite U. S. opposition.

. . . As an American student living in Oxford, I have found that the quickest way to pick an argument and lose a friend is to defend our policy on Red China.—DENNIS G. KUBY, *Oxford, England.*

Why Do We balk?

To the Editors: C. R. Mooney's letter in the February *Register* regarding church publicity and advertising needs to be repeated and underlined. I have been a member of Unitarian churches in two cities, one of which used publicity to the fullest budgetary extent, the other did not. The first church has grown tremendously in membership, but, more important, it has grown as a factor in the entire city community. The other has done neither. . . .

One of the most puzzling aspects of our denomination is that while we pride ourselves on our freedom from convention and obsolete orthodoxy, we too often balk at modern and proven techniques of communication.—PAUL A. LAY, *San Antonio, Tex.*

Two Views and a New View

To the Editors: Kudos to the *Register* for presenting two views on the book *Communism and the Churches* in the January issue. What better way to make one eager to read the book!—MARION C. VREELAND, *Solana Beach, Calif.*

Perspective

How Liberal Are Liberal Catholics?

THE EMERGENCE OF LIBERAL CATHOLICISM IN AMERICA. *By Robert D. Cross. Cambridge, Mass.: Harvard University Press. $5.50.*

Under cover of footnotes, Mr. Cross strains unsuccessfully to prove there is a noteworthy liberal wing of the Roman Catholic Church in America. A zealous sleuth, he has assembled a long list of American Catholics whom he terms liberals. Since the author purveys a succinct prose and shows an instinctive flair for anecdotes, his book is worth reading despite its misfortunes.

A serious charge against this volume is its considerable lack of perspective. It is as if Mr. Cross had published a study of vegetarianism in Ohio and neglected to emphasize that there actually were very few vegetarians in Ohio. He does not make clear how few in actual number are the dissidents he is celebrating.

What Mr. Cross thinks is liberalism certainly is not what most religious liberals think is liberalism. In little handouts from the hierarchy, such as the right to say part of the Mass in English and a grudging admission that perhaps the public school system is here to stay, the author discovers a dashing radicalism that will amuse rather than convince his readers.

The Catholics studied by Mr. Cross are allowed only a certain leeway by their ecclesiastical superiors. Too much liberalism and they are excommunicated, exiled by their bishops to remote parishes, or stifled by having their books placed on the Index. Indeed a queer sort of liberalism.

PAUL JOHN RICH
Harvard University, Cambridge, Mass.

Science-Theology Debate Reviewed

PROTESTANT THOUGHT AND NATURAL SCIENCE. *By John Dillenberger. Garden City, N. Y.: Doubleday & Company, Inc. $4.50.*

Dr. Dillenberger's interest in the relation between Christian theology and natural science is apparent here in his historical interpretation of the issues behind the five-hundred-year-old debate. He has followed the course of theological development since Copernicus and shown how a changing view of biblical revelation has led to the rejection and/or acceptance of the evidences of scientific investigation.

The debates over miracle are recounted in brief; the attacks on religion by Boyle and the mechanistic interpretation of nature characteristic of the Cartesians are described in a clear and penetrating way.

Dr. Dillenberger's analysis shows a clear mind, untouched by venom or fear, which can bring the issues to light and point the way to solutions that meet the standards of truth in both theology and science. His final word is one of challenge and warning:

"In the history of the Western world, the old pictures and symbols have disappeared. . . . In our contemporary world, new symbols and analogies may well arise, and many of them may again be more adequate than those of the more recent past. But at the present juncture of history, we are in a far greater transitional stage than has usually been the case. It is therefore particularly important to work carefully and slowly. It is tempting to build absolute fences or to establish premature analogies or relations. . . . Along that road it may be possible to move ahead without repeating some of the tragic mistakes of the past. On that road, it may also be possible to reinstate philosophy in new dimensions."

The book is well worth reading, and should remove from our preaching some of the traditional straw men we Unitarians like to attack.

JOHN W. LAWS
Universalist Unitarian Church, Waterville, Me.

Early Church Influenced Russia of Today

THE RUSSIAN RELIGIOUS MIND. *By G. P. Fedotov. New York: Harper & Brothers. $1.95.*

This is a study of the flowering of Russian Christianity in the obscure but yeasty period after the conversion of South Russia (termed the period of "Kievan Christianity"). During these years, from the tenth to the thirteenth century, Greek and East Central European Christian influences had their day, and the unique Russian form of Christianity emerged.

The book will provide background for religious liberals to deepen their understanding of both the religion and the politics of Russia today. In the light of modern Russian history it is impossible to say which of the two areas is most illumed by this book.

Our basic conditioning in the United States is quite foreign to ways of thought that seem almost native to the Russian mind. Hence the first two chapters, tracing pre-Christian paganism and religious Byzantism, are exceedingly valuable. Although the body of the book paints broadly the ancient Russian religious canvas, it does not neglect the spice of detail and original quotation. The conclusion discusses the Russian religious mind in terms of such specifics as the role of beauty, asceticism, and social ethics, as well as church and state and religious nationalism.

This work of a scholar and careful student of ancient Russia is highly recommended for the inquisitive.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

History of Censorship May Startle Liberals

LEGACY OF SUPPRESSION. *By Leonard W. Levy. Cambridge, Mass.: Belknap Press of Harvard University Press. $6.50.*

Liberals, like other partisans, frequently tend to interpret the past in terms of their own principles of thought and action. The silences of history tempt them to supply missing information by describing, in effect, what *they* would have done or thought had they been alive at the time.

Professor Levy of Brandeis University attempts to correct such errors by tracing with meticulous care the development of the idea of freedom of speech and press, from its seventeenth-century beginnings in England to the repressive measures both the Federalists and the Jeffersonians in America used to muzzle their political opponents. As the result of a seemingly exhaustive examination of sources, Levy concludes that freedom of speech and press was not a cardinal principle in the philosophies of Americans either before, during, or immediately following the Revolution.

Instead, "freedom of speech and press was so little known [in either thought or practice] that even libertarian theory regarded the right to express seditious sentiments as an intolerable indulgence in licentiousness." When the framers of the Constitution and the First Amendment thought of freedom of expression, they followed Blackstone's definition of freedom as exemption from *prior* restraints. They evidently felt little remorse about throttling the press once it had dared to say something.

Levy is convincing and informative. He helps us to understand how the Sedition Law of 1798 could have been passed, and also shows how it comes to be re-enacted under a different name whenever enough people become objectionable to a majority of their fellow citizens. Some readers will doubtless be annoyed that *Legacy of Suppression* destroys some old liberal myths. They may be consoled by Levy's comment about the Founding Fathers: "The case for civil liberties is so powerfully grounded in political philosophy's wisest principles, as well as the wisest policies drawn from experience, that it need not be anchored to the past.... That they were Blackstonians does not mean that we cannot be Brandeisians."

ROBERT HANEY
Author of *Comstockery in America*

Book on Cures—Laughter Best Medicine

THE GOLDEN AGE OF QUACKERY. *By Stewart H. Holbrook. New York: The Macmillan Co. $4.95.*

Vermont-born, Stewart Holbrook lost his heart to the Pacific Northwest much too long ago to do anything about it now. From *Holy Old Mackinaw* (1938) to date, he has been writing as he chose: always well; usually on historical subjects. This time he gives us the story—incredible to this prophylactic age—of the nostrums and guaranteed cure-alls prior to the Pure Food and Drug Act (1907). Swamp Oil, Galvanic Love Powders, Tiger Fat—all promised radiant health. "Dr. Bridgman's Electro-Magnetic Ring Cures Rheumatism. ... Full-power, a quick and reliable remedy, as thousands testify...." You name it. This is a wonder-museum of all the panaceas you ever heard of—and it also is the voice of comedy telling lost mankind that there is a home in laughter, the quiet laughter of understanding.

STAFF REVIEW

'Normal' Sexual Tensions Explained

RELEASE FROM SEXUAL TENSIONS. *By Mary Streichen Calderone, M.D. New York: Random House. $4.95.*

In recent years we have been bombarded with books and pamphlets informing us that fear, tension, and worry are normal feelings which we should not fear, feel tense, or worry about. We are told to follow our normal inclinations sensibly and not allow our foolish emotions to rule us.

Dr. Calderone directs her attack against tension in sex. Her training, experience, and wisdom make her well qualified for the task. Her thesis is that "sex in itself, with a person whom you love and who loves you, is good, and nothing you do in this relationship could possibly be wrong." She endeavors to deal with a number of causes of sexual tension, to reassure her reader that such tensions are normal and can usually be overcome. In so doing, her Quaker warmth and practicality more than atone for her superficiality. Her book was not written for those with deep-seated emotional difficulties, nor will it be of much help to them.

But a basic question remains. If tensions may occur in sexual (as in other personal) relations and therefore such tensions are perfectly normal, why do we Americans worry so much about normality that books must be written to help us?

CHRISTOPHER RAIBLE
The Unitarian Church, Jamestown, N. Y.

Self-analysis Suggested for Peace of Mind

COMMENTARIES ON LIVING: Third Series. *By J. Krishnamurti. New York: Harper & Brothers. $4.50.*

This book probably will appeal to educated and successful persons who have become disillusioned about life.

The author, who was born in India and now lives in California, tells such people they will achieve spiritual fulfillment when —through self-examination, self-understanding, and freeing themselves from the influence of tradition and knowledge—they arrive at a state of mind in which there is no conflict, no desire, no want. Such a state of mind cannot be described; it can only be experienced.

The author presents his essentially Buddhistic scheme of salvation in a stilted, unrealistic pattern of conversation which is never artistically satisfying or convincing. All questions must be phrased as he wishes; all discussion must follow his mold. In spite of his protestations of modesty, he is sure that he knows the way to a meaningful existence for all troubled souls.

ALMA WEARY
Ithaca, N. Y.

Science and Speculation

A PHILOSOPHER LOOKS AT SCIENCE. *By John G. Kemeny. New York: D. Van Nostrand Co., Inc. $6.50.*

"Would you tell me please, which way I ought to go from here?" [asked Alice]. "That depends a good deal on where you want to get to," said the Cat. "Begin at the beginning and go till you come to the end: Then stop."

John Kemeny, with the help of *Alice in Wonderland,* takes you into the rainbow room of science and philosophy. He also untangles semantic problems and logical effects, so that by the time we are ready to approach the more undetermined questions, we are well fortified with facts.

To the philosopher the later part of the book will present many interesting hypotheses and speculations. Predicting that science will become more mathematical, for example, the author says, "Today it takes the combined genius of Einstein and Infield to write a book on modern physics, without formulas. Perhaps social science has just entered the field."

"Begin at the beginning and go till you come to the end: then stop." This is the advice given by the King to the white rabbit. The author's advice is: "When you come to the end: don't stop—Begin."

MARY E. HOLMES
Bedford, Mass.

Early Writings Portray Religion of Jesus

THIS HE BELIEVED. *Edited by Robert O. Ballou. New York: The Viking Press, Inc. $3.00.*

Robert O. Ballou, editor of *The World Bible,* has contributed another inspirational collection of writings. His purpose is to portray the religion of Jesus as revealed by readings from the Old and New Testaments and other pre-Christian Jewish sources. Although Ballou contributes nothing new to our academic understanding of Jesus, he does present a beautiful collection of moral, ethical, and devotional writings.

Its freedom from dogma, its recognition of the complete "Jewishness" of Jesus, and its portrayal of the ethical and moral orientation of his religion make this a very acceptable book to liberals.

DONALD ROWLEY
The Unitarian-Universalist Church, Nashua, N.H

Thoughts for Meditation

Edited by

JACOB TRAPP

Here and Now

He who bends to himself a Joy
Doth the winged life destroy;
But he who kisses it as it flies
Lives in Eternity's sunrise.

William Blake

To the attentive eye, each moment of the year has its own beauty, and in the same field it beholds, every hour, a picture which was never seen before, and which shall never be seen again.

He only is rich who owns the day.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.

Ralph Waldo Emerson

When the psalm sings instead of the singer,
When the script preaches instead of the preacher,

When the pulpit descends and goes
Instead of the carver that carved the supporting desk,

When I can touch the body of books by night or by day,
And when they touch my body back again,

When a university course convinces
As a slumbering woman and child convince,

When the minted gold in the vault
Smiles like the night-watchman's daughter,

When warranty deeds loaf in chairs opposite
And are my friendly companions,

I intend to reach them my hand,
And make as much of them as I do of men and women like you.

Will you seek afar off? You surely come back at last;
In things best known to you finding the best:

Happiness, knowledge, not in another place but in this place,
Not for another hour but this hour;

Man in the first you see or touch,
Always in friend, brother, nearest neighbor.

Walt Whitman

The day was when I did not keep myself in readiness for thee; and entering my heart unbidden even as one of the common crowd, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment of my life.

Rabindranath Tagore

A man traveling across a field encountered a tiger. He fled, the tiger after him. Coming to a precipice, he caught hold of the root of a wild vine and swung himself over the edge. The tiger sniffed at him from above. Trembling, the man looked down to where, far below, another tiger was waiting to eat him. Only the vine sustained him.

Two mice, one white and one black, little by little started to gnaw away the vine. The man saw a luscious strawberry near him. Grasping the vine with one hand, he plucked the strawberry with the other. How sweet it tasted!

Zen Parable

Look lovingly on some object. Do not go on to another object. Here, in the middle of this object—*the blessing.*

On joyously seeing a long-absent friend, *permeate this joy.*

When singing, seeing, tasting, be aware you are and discover *the ever-living.*

In summer when you see the entire sky endlessly clear, *enter such clarity.*

Feel the consciousness of each person as your own consciousness. So, leaving aside concern for self, *become each being.*

At the edge of a deep well look steadily into its depths until—*the wondrousness.*

Zen Sayings

Jesu,
If Thou wilt make
Thy peach trees bloom for me,
And fringe my bridle path both sides
With tulips, red and free,
If Thou wilt make Thy skies as blue
As ours in Sicily,
And wake the little leaves that sleep
On every bending tree—
I promise not to vexen Thee
That Thou should'st make eternally
Heaven my home;
But right contentedly,
A singing page I'll be
Here, in Thy springtime,
Jesu.

William Alexander Percy
(A Page's Road Song, 13th Century)

ELECTION CAMPAIGNS SPARK INTEREST IN MEETINGS OF NEW ASSOCIATION

One of the liveliest and perhaps the largest of gatherings of religious liberals in the continental history of the twentieth century is expected to organize the new Unitarian Universalist Association at meetings May 10 through 15 in Boston.

Preparations are being made for 1,500 Unitarian and Universalist delegates who may attend the organizing sessions at the Hotel Bradford. Their task will be to elect officers, trustees, and members of standing committees for the new association and to pass upon recommendations of five interim committees which have been looking into thorny consolidation problems since the American Unitarian Association and The Universalist Church of America voted in May, 1960, to consolidate.

The delegates also will consider eight resolutions chosen for action in a referendum of churches and fellowships of both denominations. They will hear reports from six study commissions on "The Free Church in a Changing World" and participate in group discussions of the goals and programs of the new association. Interspersed through the six-day period will be a variety of social and other events.

• • •

The prospects for a spirited election were enhanced when nine candidates for membership on the Board of Trustees entered the lists by petition. They are:

Mrs. A. Powell Davies, Washington, D. C.

The Rev. Stephen H. Fritchman, Los Angeles, California.

The Rev. Harmon M. Gehr, Pasadena, California.

The Rev. Donald S. Harrington, New York City.

The Rev. Richard Henry, Denver, Colorado.

Dr. Robert Raible, Dallas, Texas.

Alan F. Sawyer, Sr., Saugus, Massachusetts.

Dr. Robert H. Schacht, Providence, Rhode Island.

Dr. Clinton L. Scott, Tarpon Springs, Florida.

Mrs. Davies, Mr. Fritchman, Mr. Henry, and Mr. Sawyer will be candidates for two-year terms. The other five will seek four-year terms.

The nine nominees by petition will run against twenty nominees for trusteeships chosen by the joint Nominating Committees of the two denominations.

An additional nominee by petition is James C. Lee, Miami, Florida, who seeks a four-year term as a member of the Nominating Committee of the new association. There are eleven other nominees for membership on the eleven-member committee.

Also to be elected are eight members of a Standing Committee, nine members of a Commission on Appraisal, and eight members of a Program Committee, nominations for which have been reported previously.

• • •

Greatest public interest is expected to center upon the elections, in which Dr. Dana McLean Greeley, president of the AUA, and Dr. William B. Rice, Wellesley Hills, Massachusetts, minister who was chairman of the Joint Merger Commission, will contend for the presidency of the new association. Both were nominated jointly by the governing boards of the two consolidating bodies.

Prior to mid-March, most of the campaigning was for the presidency. Both candidates were making appearances in various parts of the country and literature in behalf of both was being circulated.

Dr. Greeley had established a campaign headquarters at 52 Beacon Street (not to be confused with 25 Beacon Street, the address of the AUA). His campaign organization was headed by the Rev. Jack Mendelsohn and Dr. Max Kapp as co-chairmen; Dr. Benjamin B. Hersey was secretary.

Dr. Rice reported that his supporters were forming a campaign committee of which H. Clay Burkholder and Dr. Carleton Fisher were co-chairmen and the Rev. William W. Lewis was executive secretary.

Both nominees faced a barrage of questions. Dr. Rice issued a folder answering a group of questions posed by the Rev. W. Gayle Wetzel, and Dr. Greeley's headquarters planned to circulate his answers. The questions concerned the president's role and relationships to the General Assembly, moderator, Board of Trustees, and staff; views on the reports of the interim committees; recommendations on denominational finance and views on use of capital funds and on "balanced budgets"; the nominees' feelings about relations to other world religions and cultures; the role of the liberal church in the local community; and problems of democratic procedure in the General Assembly.

• • •

Another list of questions was posed to the nominees by the Board of Directors of the Unitarian Fellowship for Social Justice. It inquired into their views on the major organizational problems of consolidation; whether national commissions, ministers' seminars, religious education institutes, recruitment and scholarships for denominational colleges, the United Nations seminar, and the National Workshop for Religious Liberals should be continued, expanded, and supported by association funds and staff; whether it is appropriate for the new association to pass resolutions on social issues and, if so, whether and how such resolutions should be implemented; and whether the nominees favor active co-operation with other liberal religious groups to be initiated by the new association.

Members of the Channing-Murray Ministers Association also presented the nominees a list of questions. They inquired about views of the president's role and relations with the Board of Trustees and the General Assembly; whether primary emphasis should be placed upon development of planning and staff resources in the regions or at association headquarters; to what extent the use of capital to operate current programs is justified and will be necessary; how the nominees characterize their own world view; and how liberal religion can deepen its emotional, mystical dimensions while retaining intellectual and rational disciplines.

A STATEMENT BY DANA McLEAN GREELEY,
NOMINEE FOR PRESIDENT OF THE NEW UUA

United Pioneers for Truth

This first combined issue of our two denominational journals—the *Leader* and the *Register*—is a tangible symbol of our consolidated denomination, a real fusion of written words, bringing together the deepest convictions and creative yearnings of our constituencies. It is one of many enterprises toward merger in recent months. We rejoice with the editors on this achievement and know that the contributions of their editorial talents will truly reflect the growth and vitality of our new association.

As we approach the actual creation and launching of our Unitarian Universalist Association, I reiterate my preference for a regionalism that is closer to the grass roots and for the dispersion of the continental services across the land, as has been recommended; my preference for the election by vote of the most representative body, the General Assembly, of the highest executive and ceremonial head of the denomination; and I reassert my conviction that somehow we must continue to give adequate support both to the Unitarian Service Committee and to an internal service program, continuing and enlarging this particular contribution of The Universalist Church of America. I am opposed to minimizing one iota the efforts of the Beacon Press, and I think that the recent expansion of denominational program and field services of the AUA is only a suggestion of what we must strive for under the new association. We must be determined to publicize our message and assist our churches and fellowships in the future far better than in the past.

And yet more in my mind at this moment are two less definable goals. The first is that we shall unite as brothers and establish that unity of the spirit which is the bond of peace, and the second is that we shall be not only the *children* of pioneers, but pioneers *ourselves*, for truth, and freedom, and righteousness.

In some ways our denominations have slightly different backgrounds, and each denomination separately has thought that it had as much diversity and contentiousness as it could readily contain. But as we are enlarging our movement, I trust that we are increasing both the capacity to contain differences and the creativity of our debates and our fellowship. We need to heal all the breaches among us: our hitherto Unitarian Universalist separateness; our more conservative and more liberal wings; our humanist and theist, our Christian and universal, our personal religion and social action elements; our local pride and our denominational consciousness; and now the hurts of a political campaign, indigenous to democracy, but not always a promoter of security and goodwill. We need to recognize that we are of a common fold at the same time that we are individualists. We need to learn to complement one another with our uniquenesses and our distinctions. We need to achieve a dynamic sense of unity.

Hosea Ballou was so profoundly right when he said that if we do not have love, no agreement can do us any good, and that if we have love, no disagreement can do us any harm. Let us aim to achieve a greater love among us than has ever characterized any body of our kind. This will be our joy, our salvation, and our success.

But again, as the first Universalists and the first Unitarians were on fire with a frontier faith, eager to blaze new trails of knowledge and trust and service, so may their flame of passion be rekindled with at least a double brilliance as we merge their children's dreams and energies, and may we stir up the dust on the plains of indifference and conquer the mountains of difficulty and open up the wilderness to the sunlight of learning in the quest for our promised land. Of course we must pioneer in methods of churchmanship and fellowship. We must pioneer also, however, in ideas, and in worship, and in social relations. We must pioneer anew for universal religion, despite the tendencies toward sectarianism in our midst, and for the dignity of man, despite the evils and tragedies of our time. We must strive, more than the scientist is striving to conquer outer space, to master our selfishness and fear, and to achieve a better world here and now.

It is an institution, in a sense, that we are founding, but that institution is but a visible sign and vehicle of a movement that inspires and permeates and transcends the organization. May we be dedicated to that movement, all of us, and serve in whatever ways are at our command.

A STATEMENT BY DR. WILLIAM B. RICE,
NOMINEE FOR PRESIDENT OF THE NEW UUA

The Spirit That Moves Us

The real campaign facing us is not so much what either candidate says about this or that particular issue but rather goes directly to the fundamental issue confronting us, namely: what spirit, what attitude of mind, what expectation moves us all as we approach the moment when we shall be one association. Against this fundamental issue all other points must be judged. The cornerstones of our free faith and their effectiveness in giving strength and reality to our lives should be of concern to us at the moment.

No one man can so shape the new association that our ideals take meaningful form, although any man who fails to grasp the fundamentals can hold us back. Only the man who appreciates the depth and meaning of our common aspirations and who trusts the whole body of men and women who make up our association, and who dares to submit himself to the process of working with all for his own and their fulfillment should be chosen to work in this great shared experience which is to be ours.

Political campaigns are carried on, too often, at superficial levels where we have our necessary organizational life, but if we become too entangled and enamored with debate at this level, we pass over the deeper reality which should be using the organization to give meaningful expression to itself.

A man would be hard put to spell out any clear difference between Unitarians as a whole and Universalists as a whole. In both groups there are theists and humanists; there are men who stress the power of the dedicated heart and men who stress the future shaping power of the free mind; there are men of conservative temper and men of radical temper. These wide varieties of human nature have brought about creative tensions in both groups, and once together in a new group we will experience the same exciting process. There is no need to fear tomorrow will change the healthy process of give-and-take into something disruptive. Greater than our differences are the things we say unite us.

Our faith insists that we honor all men. At the same time it is natural for us to love the familiar more than the unfamiliar. Therefore it is easy to want to carry into the new the precious familiar of the old ways, the old group, the old symbolical phrases. We can tend to count noses on boards and say that we want more of our kind than of the other, the somewhat strange. Let us do our best to get to the fundamental, honor all men. Let us do all in our power to enter as equals into a new experience. One denomination must not seek to dominate in the new for this is not in the spirit in which we have been working toward consolidation. Choose men not for their former labels, but for what they can contribute toward a common experience.

Democracy is not an idle word, nor is it a goal in itself. With us it is a means whereby we are agreed we shall work together for our real goals. To a man concerned primarily with how an organization can be run with the least effort, democracy is cumbersome and slow. To men who endeavor to draw all men into a movement in which every individual's contribution is valued, it is the only way. We must judge all organizational plans and approaches to administrative techniques on whether or not they use truly democratic methods.

Our ultimate concern, even when we say that the new association shall exist to serve the churches and fellowships, is that, in fact, our new association helps us all, strengthens us all, inspires us all, to live a richer, fuller, more effective religious life. All else is beside the point.

How we implement this concern—through improving the quality of our church schools, our curriculum, our teaching; through greater involvement of adults in studies of the issues of the day and methods of handling them effectively; through recruiting and training able men to meet the varied demands of the modern ministry; through meeting the eager expectancy of new liberals who are rallying to our cause in church and fellowship—is still secondary to what we must become: a far-reaching religious community.

That consolidation increases our numbers is inconsequential. That it encourages us to become a more effective religious community is primary. If this real concern is lacking, our techniques will be empty gestures. If we mean to enjoy being in a brave company of men who are rich in faith and valiant in deed, then the long process of coming together and the delicate process of learning to live together will have served the day and the future well.

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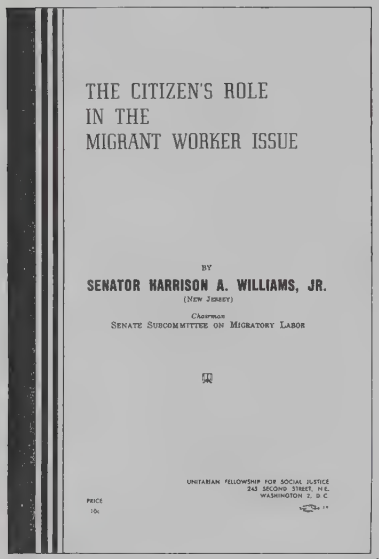

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Activities of Unitarian, Universalist Organizations

A plan for a functional separation of the high school and college programs of Liberal Religious Youth will be presented to the organization's annual convention, August 20-27, in North Bend, Washington. If approved, the plan will result in independent organizations for the two age groups.

Leaders of the 1961 LRY European tour will be the Rev. and Mrs. Theodore A. Webb, Haverhill, Massachusetts.

LRY member groups conducted a special fund-raising project during the spring to sponsor a youth delegate from the Japan Free Religious Association to the 1961 International Religious Fellowship conference in Rotenberg, Germany.

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The Unitarian Laymen's League reported in March that since 1956 it had processed more than twenty-four thousand inquiries received as result of its advertising program. More than fifteen hundred persons have joined churches or fellowships after seeing the advertisements describing liberal religious beliefs and writing for additional literature. H. Talbot Pearson, executive director of the League, stated that "nearly every Unitarian and Universalist society in the United States and Canada has received from the League office the name of at least one person who was a liberal religionist 'without knowing it.'"

Mr. Pearson also reported that more than one hundred churches and fellowships have requested information from the League on simplifying funeral practices since it began a program to promote the establishment of memorial societies last fall. The league has assembled a library of material and forms now being used by thirty-two memorial societies in the United States and Canada and has mailed out more

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than ten thousand pieces of literature including a folder titled "Dealing Creatively With Death." Eleven new societies were reported to be organizing during the spring.

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Nominations to be presented to the biennial conference of the Association of Universalist Women, May 10-11, in Boston, include: president, Mrs. Norman F. Whippen, Durham, N. H.; first vice-president, Mrs. Charles Pomeroy, North Windham, Me.; second vice-president, Mrs. R. B. Chapman, Silver Spring, Md.; secretary, Mrs. Ellsworth C. Reamon, Syracuse, N. Y.; treasurer, Mrs. Lester W. Nerney, Attleboro, Mass. Nominees for trustees are Mrs. Kenneth S. Hubbard, New Haven, Conn.; Mrs. Woodworth L. Carpenter, Woonsocket, R.I.; Mrs. John Bunney, West Poland, Me.; and Mrs. Eugene Kazmark, Joliet, Ill.

Nominees for officers of the Alliance of Unitarian Women, to be presented to the organization's annual meeting in May, include: first vice-president, Mrs. L. Charles Underwood, Cincinnati, Ohio; second vice-president, Mrs. Robert O. Imper, Quincy, Mass.; secretary, Mrs. Edward P. Winchester, Jamaica Plain, Mass.; treasurer, Mrs. George E. Kimball, Winchester, Mass. Mrs. Randall L. Thompson, Albany, N. Y., will continue as president in an uncompleted three-year term.

The Unitarian and Universalist women's organizations will hold a joint luncheon, worship service, and discussion groups during their meetings May 11.

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Massachusetts Convention

Insert in the Call to the 102nd Annual Sessions of the Massachusetts Universalist Convention which appeared on page 93 of the April issue of *The Universalist Leader,* the following paragraph:

Proposed bylaw change: amendment to Article 10, Section 2 of the bylaws (which govern the use of the ministerial relief fund) will be offered by inserting following the words "who are so qualified at the time of their decease." the sentence: "The executive committee is granted additional broad discretionary power to disperse means from this fund in the case of a dire emergency to any minister or student minister serving as minister of a church in fellowship with this Convention."

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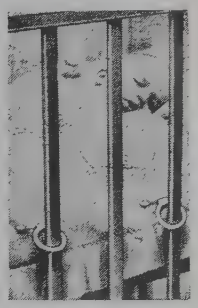

Unitarian-Universalist Service
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Survey

THE MINISTERS

Universalists

Donald S. Bourne called to Sycamore, Ill.
Deane Starr called to South Acton, Mass.
Wilbur P. Parker called to East Orange, N.J.
Gale Bascombe called to Derby Line, Vt.
Joseph F. Cobb died September 18.

Unitarians

Middleboro, Mass., Howard A. Waterhouse installed Jan. 22.
Augusta Me., Joseph I. Craig installed Jan. 17.
Peterborough, N.H., Edward A. Smith installed Feb. 5.
Baltimore, Md., Irving R. Murray installed April 9.
Berkley L. Moore called to Windsor, Vt.
Henry G. Cooper called to Adams, Mass. (Congregationalist).
Robert L. Zoerheide called to Bethesda, Md.
Russell L. Lincoln called to Long Beach, Calif.
S. Hunter Leggitt called to Oneonta, N. Y. (Universalist).
G. Kimmich Beach called as assistant minister to Buffalo, N. Y.
Hvezdon Kafka called to Pittsfield, Mass.
George A. Mark called as interim minister to Burlington, Vt.
William R. Reid called to Nantucket, Mass.
James C. Brewer appointed as a fellow of the Institute of Current World Affairs.
Richard H. Huff called as interim minister to Hingham, Mass.
Lawrence Beebe granted Unitarian ministerial fellowship and called as assistant minister to Minneapolis, Minn.
Darral R. Repp called as assistant minister to Palo Alto, Calif.
Patricia Bateman granted Unitarian ministerial fellowship.

THE CHURCHES

Flint, Mich.—New building dedicated, Feb. 27.
Nashville, Tenn.—Land purchased for new building.

THE FELLOWSHIPS

DuPage County, Ill.—School purchased for fellowship use, $15,500.
Canton, Ohio—School purchased and remodeled for fellowship use.

CONFERENCES

Feb. 21-23—Senexet Conference for Connecticut and Rhode Island Unitarian and Universalist ministers, South Woodstock, Conn.
Feb. 21-23—Liberal Religious Educators Association of the Pacific Coast, Asilomar, Calif.
March 23—Massachusetts Association of Universalist Women, North Weymouth.
March 24-26—Pacific Coast Leadership Training Conference, Starr King School for the Ministry, Berkeley, Calif.
April 6-9—Joint annual meeting of the Midwest Universalist Conference and the Western Unitarian Conference, Chicago, Ill.
April 7-9—Annual meeting of the Meadville Unitarian Conference, Montreal, P.Q.
April 7-9—Annual meeting of the Southwestern Unitarian Conference, Wichita, Kan.
April 23—Ninety-fourth annual spring meeting of the Worcester Conference of Liberal Churches, Hudson, Mass.
April 28-29—First meeting of the Pacific Southwest Unitarian Universalist Conference, Pasadena, Calif.
May 20—Connecticut Universalist Convention, Norwich.
May 26-27—Massachusetts Universalist Convention, Orange.
May 26—Annual meeting of Massachusetts Association of Universalist Women, Orange.

Ohio Fellowship Committee

The Ohio Universalist Fellowship Committee, meeting March 4, 1961, transferred the Rev. Warren B. Brigham and the Rev. David C. Pohl to the Central Fellowship Committee, and the Rev. Boyd W. Tucker to the California Fellowship Committee.

New York Fellowship Committee

The New York Universalist Fellowship Committee, meeting March 5, 1961, renewed the one year license of Richard Gilbert.

Maine Fellowship Committee

The Maine Universalist Fellowship Committee, meeting March 4, 1961, accepted the transfer of Dr. Thomas Turrell from the New York Fellowship Committee, examined and approved the application of Robert Sallies as licentiate for one year, and renewed the licenses of Robert Brownlie and Herbert Cousins upon their expiration.

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Dr. Hans F. Hofmann,
Director of the Harvard University Project on Religion and Mental Health, will be the speaker at the annual luncheon of the
Unitarian-Universalist Society for Alcohol Education
Monday, May 15, 1961, 12:15 P.M. in the Livingston Stebbins Civic Center, 3 Joy Street, Boston.
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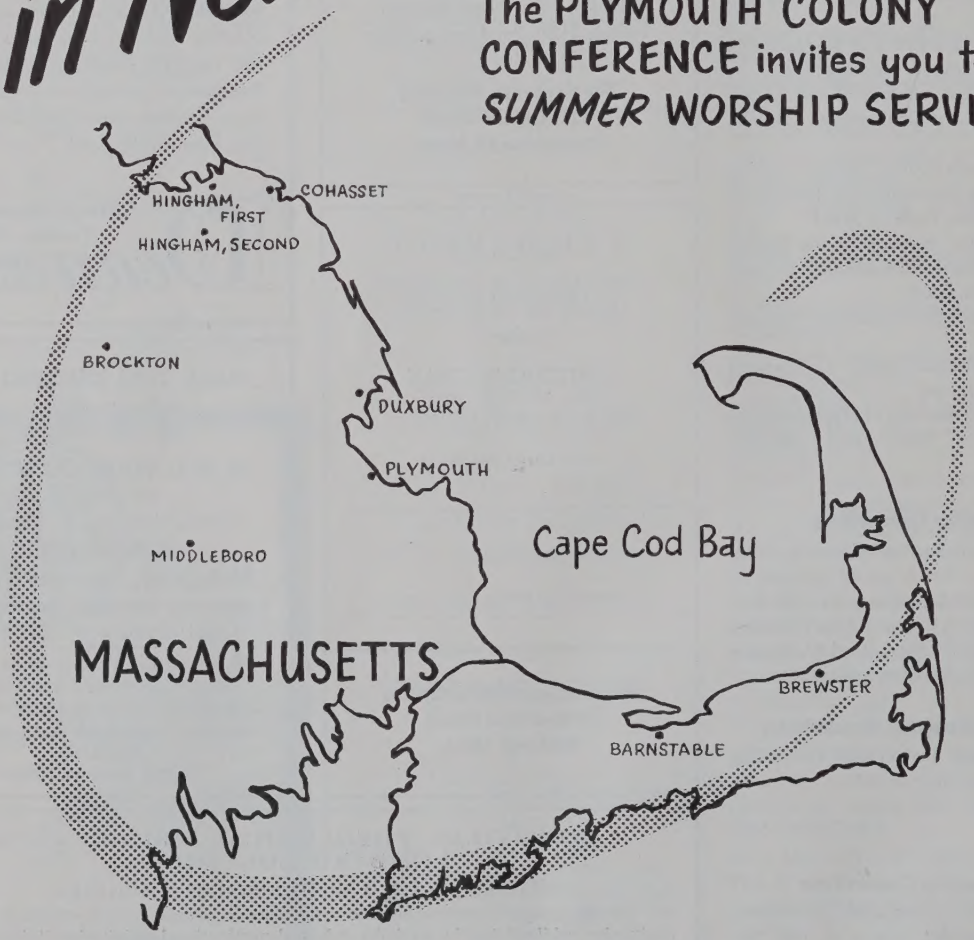

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